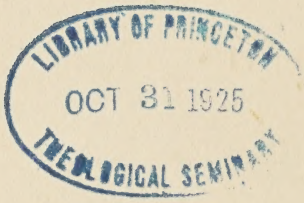
Christian Ideals for Young Disciples

By

WALTER ALBION SQUIRES, B. D.

The Westminster Textbooks of Religious Education

Intermediate Department, Third Year, Part I



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Christian Ideals for Young Disciples

Intermediate Department, Third Year, Part I

By
WALTER ALBION SQUIRES, B.D.

The Westminster Textbooks of Religious Education for Church Schools Having Sunday, Week Day, and Expressional Sessions

Edited by JOHN T. FARIS, D.D.

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Preface

GENERAL PLAN OF THE WESTMINSTER TEXTBOOKS OF RELIGIOUS EDUCATION

The Westminster Textbooks of Religious Education aim to unify the educational program of the individual church by furnishing a graded course of study suitable for Sunday-school classes, week-day church-school classes, and expressional organizations. The lessons are so constructed as to make the Sunday sessions largely devotional and the week-day sessions largely informational. Suggestions are given for an expressional meeting in which pupils discuss the application of the truths they have learned in their own life problems. In these meetings they also plan for various forms of Christian service, without which mere information and formal devotion are devoid of any great religious value.

Churches planning to use these textbooks will need to provide for one hour of religious instruction on week days, in addition to their usual program. In the Primary, Junior, and Intermediate Departments of the Sunday school, the Westminster Textbooks will replace the lesson materials heretofore in use. The expressional work of the Westminster Textbooks will supplant the usual topics in the Junior and Intermediate Christian Endeavor Societies, or new expressional organizations will be formed to have charge of this phase of the educational task of the church.

The lessons in this series of textbooks may be used in the week-day classes independently of the Sunday school, by taking the lessons consecutively.

In carrying out the plan it is desirable that, so far as possible, the same teachers be in charge in all three sections of the church school. Where this is not possible, there should be one efficient supervisory Board or Council of Religious Education and an efficient superintendent for the whole program.

SUGGESTIONS CONCERNING THE LESSONS IN THIS VOLUME

The lessons in this volume have been chosen and written under the belief that the ideals of the Christian religion can be taught. The author believes that an intellectual understanding of Christian ideals of life and conduct is essential; young people must be brought to know very definitely what conduct is in harmony with Christian ideals and what conduct is not. He is fully aware that a mere intellectual grasp of religious truth is not sufficient, and yet experience seems to prove that there can be no right spiritual development unless the fundamental principles of Christian ethics are known.

These lessons, therefore, do not stop with a presentation of religious truths. In the Sunday sessions, especially, suggestions are given as to how the truths presented may be emotionalized by linking them with the worship activities of the pupils. An idea properly emotionalized is the foundation of an ideal. Ideals are the most potent factors in life and conduct.

In order that the ideals may become the pupil's very own and may be wrought into the warp and woof of character, pupils must be given an opportunity to put the ideals into practice. This important phase of the educative process is provided for in the expressional sessions and club sessions of the correlated school.

The task of the teachers who conduct classes where these lessons are used is, therefore, a threefold task. Pupils must be given an understanding of the great ideals which characterize the true followers of Jesus. They must be brought to value these ideals, to choose them as their own with a sincere devotion. They must be given practice in applying these ideals to their daily problems and must be helped to build them into their dreams of the future. To guide the souls of youth into the pathway of service and spiritual growth is the greatest task in the world. The author has laid down some rough suggestions as to the performance of this great task.

SUGGESTIONS CONCERNING THE WEEK DAY SESSION

The week-day session is intended to be the main informational period of the correlated school. It is highly desirable to have trained teachers for this part of the work, and in most communities they should be paid. Classes can usually be much larger in the week-day sessions than they are in the Sunday sessions. The week-day teacher should make frequent reviews, so as to be sure that both the week-day lesson material and the Sunday lesson material are being mastered by the pupils. If necessary, arrangements should be made for repeating lessons which have not been fully mastered. This will be possible because the lessons are not tied to any time schedule.

Suggestions are given for supplemental lesson work with each week-day lesson. The amount of material which can be covered well in one recitation period varies greatly with different teachers. Teachers who find the regular lesson materials too brief for their use should prepare the supplemental material, with the aid of suitable commentaries. Other teachers may find it possible to have the supplemental material done by pupils as home work. If the supplemental material can be used, it will add to the value of the course.

SUGGESTIONS CONCERNING THE SUNDAY SESSION

The Sunday session of the correlated school is chiefly responsible for the training of the pupils in worship. Whenever possible, lesson materials suitable for the accomplishment of this end have been selected for the Sunday lesson. The attainment of the desired goal will depend largely upon the departmental superintendent and the teachers. If possible each department should meet by itself. An opening service may thus be built around the lesson for the day. Songs may be selected which are in harmony with the lesson materials.

Every effort should be made to secure and maintain a spirit of reverence and devotion throughout the whole of the Sunday session. Intermediate pupils are old enough to be given a large share in the service of worship, and it is highly desirable that this privilege be extended to them. Pupils may be asked to lead in prayer, take up the offering, read the Scripture lesson, and assist in other ways.

The teacher of the Sunday session ought to be familiar with the materials presented to the pupils in the week-day sessions and the program to be carried out in the expressional meetings. It is only thus that the desired unity can be attained in the course. The Sunday teacher ought to have the privilege of reviewing the week-day lesson and of using the questions which are found in the materials for the expressional meetings. The pupils will be all the better prepared for the expressional meeting if they have discussed these questions with their Sunday teacher.

Each Sunday lesson contains a prayer. Many teachers use these prayers for a brief period of worship at the beginning or at the close of each lesson period. Teachers may compose their own prayers, or ask their pupils to do so, and the pupils should be encouraged to offer extemporaneous prayer. The classroom worship may thus be made an agency for training the devotional life.

Each Sunday lesson contains suggestions for supplemental lesson material. Some teachers may find it possible to include this material in the regular recitation period. Others may find it advisable to assign this work as collateral reading and home study.

SUGGESTIONS CONCERNING THE EXPRESSIONAL SESSION

The expressional meeting is of great importance. In this session the pupils learn spiritual initiative and self-expression. By carrying out the program of activities planned in the expressional meetings, pupils make the truths which they have learned a part of their daily life and conduct. The superintendent of the expressional sessions has, therefore, a task of utmost importance. So far as possible, the expressional session should be carried on by the pupils themselves. This is their meeting, in which they plan to put into effect what they have learned in the other sessions of the church school.

It is recommended that the expressional meetings, whenever possible, should be organized as Christian Endeavor societies. There is a distinct value in being thus connected with a great national organization and in being a part of a community organization of young people such as the Christian Endeavor Unions. The using of topics other than those prepared for the Christian Endeavor Society in no way makes it necessary for the expressional organization to be independent of the Christian Endeavor movement.

For the convenience of the leader of the meeting and the superintendent of the organization, the material for the expressional session is grouped under certain heads. First comes a brief and suggestive study of some passage of Scripture bearing on the topic of the meeting. This is intended for the opening talk of the leader of the meeting. It is much better for the leader to use this material as the basis of a talk introducing thoughts of his own than merely to read it from the book.

Some brief statements are next given concerning truths which may be drawn from the lessons which have been studied in the week-day session and in the Sunday session. These statements are offered as illustrations. It is expected that the superintendent and the pupils will formulate many others.

The review questions will help to tie the expressional sessions to the other sessions and will prepare the minds of the pupils for the meeting by refreshing their memory of what has been studied. These questions may be used in a variety of ways, which will suggest themselves to the trained teacher or superintendent.

The Bible verses have a direct bearing on the topic and ought not to be merely read by the pupils. Verses should be assigned to pupils before the beginning of the meeting so that they will have time to study them and be prepared to discuss the themes they suggest.

The study topics ought to be taken up as one of the main parts of the session. They aim to bring the truths taught into contact with the life problems of the pupils. It will be found best to assign these topics some time before the meeting. Some will require considerable investigation and a few will require correspondence with the Boards of the Church. These latter should be assigned long enough in advance to enable pupils to make the necessary preparation. By glancing ahead the superintendent will be able to tell which topics require this additional time for their proper preparation. If the pupils come to the meeting without having given the topics any thought and speak on them extemporaneously, the material will certainly fall short of the use for which it was intended.

Suggestions for project work are given in each lesson. It is not thought that all these projects can be undertaken. The teacher and pupils ought to select those which seem most advisable under the circumstances, and it is a good thing if they plan projects independent of the book. These projects are of much importance in the course and require the guidance of a skillful teacher. They should be pursued patiently and in their pursuit many opportunities for efficient religious teaching will be found by the watchful teacher.

It is highly desirable that club activities be made a part of the expressional program. Certain suggestions as to these activities are given in every lesson. These suggestions are based on the "Handbook for Presbyterian Pioneers." This book contains excellent materials for a boys' club. It is to be regretted that no similar

book has been prepared for club work among girls. A resourceful teacher might be able, however, to adapt the material of this book to use in a girls' club. If an Intermediate Boys' Club and an Intermediate Girls' Club can be carried on as a part of the expressional program of the correlated school, it will add much to the value of the course. It is usually thought best to have separate clubs for boys and girls of Intermediate age; however, in a church school having a small Intermediate Department it might be possible to have a club composed of both boys and girls.

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PART I

AN INTRODUCTORY STUDY OF CHRISTIAN IDEALS

"Ye therefore shall be perfect, as your heavenly Father is perfect."—Matt. 5:48.

"Thy kingdom come. Thy will be done, as in heaven, so on earth."—Matt. 6:10.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

. . .

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—*James Russell Lowell, "The Present Crisis."*

CHAPTER I

WHAT IDEALS ARE AND THEIR PLACE IN A GREAT AND USEFUL LIFE

WEEK DAY SESSION

KNOWING THE TRUTH, LOVING THE TRUTH, AND DOING THE TRUTH

I Kings, ch. 21

This book is to tell us about Christian ideals and their place in a noble and useful life. It is well, therefore, that we try to understand at the beginning what ideals are. We cannot see the ideals of any person because they are made up of the thoughts, feelings, and purposes of the person who possesses them, and we cannot see the ideals any more than we can see thoughts, feelings, or purposes. We can know what ideals are, even though we cannot see them, for we can have experiences with them in our own lives and see their effects in the lives of others. We can read in books what great thinkers have said about ideals and thus increase our own knowledge concerning their nature and their power over life and conduct. The Bible teaches us more about right ideals than any other book and we cannot do better than turn to its pages for a story which illustrates in a striking way the difference between people who have right ideals and people who have none.

Jezebel, Ahab, and Elijah

Ahab was a king of Israel. He ruled over ten of the twelve tribes and had as his realm the larger portion and the best sections of the land which God had promised to the Hebrews. He might have done a great deal of good in the world if he had been the right kind of man, for he had great opportunities and his authority was well-nigh absolute in the government of which he was the head.

He made a miserable failure, however, as you can find out by reading the story of his reign in the Bible narratives which speak of him. The passage of Scripture chosen for this lesson shows us that he failed because he was lacking in character.

Ahab had a palace at Jezreel and near it was a vineyard belonging to an old-fashioned country gentleman named Naboth. Ahab had beautiful grounds about his palace. He had gathered there flowers and plants from distant lands. After a time he began to think of more extensive flower gardens and he cast his eye upon the vineyard of his humble neighbor, Naboth. He made Naboth a fair offer, telling him that he would pay him for the vineyard or give him another vineyard in exchange for it. Naboth was unwilling to part with his vineyard because it had been in the family for many generations and because God had commanded that no one should sell his land forever. A landowner could sell his ancestral home for fifty years, but no longer, according to the Mosaic law. So Naboth told Ahab that he was not willing to sell the vineyard and that he would not exchange it for another.

Ahab was very angry at this reply of Naboth. He went home and lay down on his bed and turned his face to the wall and sulked like a spoiled child. When Jezebel, his wife, came in and asked him what the trouble was, he told her. Then Jezebel said to him in a voice of scorn, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite." So the queen wrote letters in Ahab's name and sealed them with his seal. In these letters she directed certain elders of the city to hire two men to swear that Naboth had cursed God and the king. On the testimony of these two false witnesses Naboth was to be condemned to death and executed by stoning. The cowardly officials carried out the queen's commands. They proclaimed a fast, indicating to the people that some one had committed a great sin. They gathered a great crowd and publicly charged Naboth with treason and blasphemy. The two false witnesses gave their testimony and Naboth was condemned, dragged forth from the city, and stoned

to death. Then the officers sent word to Jezebel, saying, "Naboth is stoned, and is dead."

The property of persons executed for treason became the possession of the ruling monarch, and Jezebel had known this from the first. So she came to Ahab and said, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead." Then Ahab rose to go down to the vineyard to take possession of it.

It is not likely that Jezebel's scheme deceived many people into believing that Naboth was guilty. They doubtless knew Ahab's desire to possess the vineyard and Jezebel's unscrupulous methods, but they feared to say anything. There was one, however, who was not afraid. Elijah, a rough-clad, mountaineer prophet, came to know of the crime against his fellow countryman and he heard the voice of God calling him to go down and meet Ahab in the vineyard which had been Naboth's. With sublime courage he faced the criminal king and proclaimed the wrath of God against him. The king was overwhelmed with terror at the words of the prophet. He went into mourning, according to the customs of that time, tearing his garments into tatters and putting on sackcloth and fasting day after day.

Jezebel, a Woman of No Ideals. This Bible story illustrates the difference between people who have ideals and people who have none. Jezebel was a woman of no ideals. She cared nothing for justice or truth. She was governed by no sense of right and wrong. If lying, stealing, and murder were needed to carry through her plans, she did not hesitate to use these methods. There was nothing in her thoughts, feelings, or life principles that detained her; in other words she had no ideals concerning justice and righteousness.

Ahab, a Man of No Ideals. Ahab is as much to be despised as Jezebel. He was no better than his queen though he may have been a little less bold in his readiness to do evil. As king he was judge in the supreme court of the nation, but he had no ideals of justice. He was more to be condemned than Jezebel, because he was a Jew and had known from his youth that the God of the Jews was a God of justice, whereas Jezebel was the

daughter of a pagan king and had known only the gods of wood and stone.

Citizens Without Ideals. The most despised persons in the whole affair are the cowardly Jewish elders and other citizens of Jezreel who were the weak and willing tools of the cruel queen. If men of ideals had received such a letter they would have said: "Never! We will die rather than commit such a dastardly deed!" Their ideals of justice would have prevented their sending an innocent fellow citizen to be stoned to death. Their ideals of truth would have made it impossible for them to lie and to hire others to lie. Their ideals of duty would have caused them to reject the queen's command with horror, for they were court officers whose solemn duty it was to defend every innocent citizen against violence and injury.

Elijah, a Man of High Ideals. Against this dark background of evil thoughts and evil deeds, how sublimely the character of Elijah stands forth! He was a man of ideals. He knew that God hates evil. Had he been mindful of his own safety he would have kept still, but he loved justice and truth more than his own life. His ideals kindled fires of indignation within his soul, so that he dared to denounce Ahab and become God's spokesman, bearing a message of condemnation and threats of impending punishment to the wicked king. Ideals made Elijah courageous, determined, and persevering. Elijah is only an illustration of what is universally true. The great-souled people of every century have been unchangeably devoted to ideals that are high and right.

What Conduct-Controlling Ideals Require

A lack of right ideals led Jezebel, Ahab, and the citizens of Jezreel to act in a most unworthy manner. Right ideals led Elijah to act in a way which challenges our admiration. Perhaps we are now ready to pursue our study of ideals a little further in order that we may understand just what enters into an ideal which can lead people to act as Elijah did.

Conduct-Controlling Ideals Require a Clear Understanding of the Truth. In order to have ideals which are

strong enough to make us act worthily under all circumstances, we must understand clearly what duty, justice, and honesty really are. We must understand what the Bible means when it says, "Keep thyself pure." We must have a fine ability to detect what is in the least unjust, unkind, impure, disloyal, or deceitful. Such an ability depends upon an extensive understanding of moral and spiritual matters.

It is easy to believe that Jezebel had no large understanding of what justice and duty really are. She had been brought up in a court where the will of a despotic king was law and where the idea prevailed that the king could do no wrong. She had worshiped gods who were only idols, but who influenced the lives of their worshipers, because they were reputed to lead lives of cruel selfishness and abominable wickedness. Jezebel had never been taught about a God of justice and truth and without knowing him she could hardly be expected to have very high ideals.

We see the same truth in the life of Paul when he was persecuting the Christians. He thought that he was doing a service to God in throwing the Christians into jail and in having them put to death. He had to learn more about God before his ideals could be right. A little boy from the slums of the city who has been brought up in the midst of profanity swears without realizing how wrong it is to take the name of God in vain. He needs to be taught what is right and good in order that he may form ideals as to clean speech and reverence toward God.

Conduct-Controlling Ideals Require a Sincere Devotion to the Truth. It is probable that Ahab knew much better than Jezebel what justice and honor really are. He was a Jew and had doubtless been taught something about Jehovah, the God who loves righteousness and hates iniquity. Why, then, did Ahab fail quite as completely as Jezebel did? It was because he was not sincerely devoted to justice and truth. He did not value them highly. He thought more about getting a little piece of land than he did about being just as a ruler and honorable as a man. There is such a thing as understanding what is right and true and at the same time caring little for what is right and true. Elijah would

have died rather than be unjust like Ahab, because Elijah was devoted to ideals of justice and honor. Ahab was not devoted to these things; he cared very little whether he kept them or not.

Sometimes a boy brought up in a Christian home, where the parents try to teach their children clean speech and reverence for God, becomes a man of oath-polluted language. He knows quite well what he ought to do, but he does not do it because he has failed to give loyal devotion to the ideals which his parents tried to teach him. He knows the truth about these things, but he does not love purity and reverence and realize that they are pearls of great price.

Conduct-Controlling Ideals Require a Willing Obedience to the Truth. In order that an ideal may be complete, we must understand what is right and true, love what is right and true, and do what is right and true. Perhaps many citizens of Jezreel understood quite as fully as Elijah did the enormous injustice which had been done to Naboth. They may have loved justice to a certain extent, though hardly to the same extent as did Elijah. But they did nothing about it and thereby showed that justice was not really a controlling ideal of their lives. Elijah knew what justice really is. He loved justice and hated injustice. He was ready to do what God would have him do in order that justice might be established in the kingdom of Israel. So far as we can see, he was the only man of the time who had a real ideal as to what constitutes justice between a man and his neighbor.

Supplemental Lesson Materials

1. Incidents in the life of Joseph which show that he was controlled by ideals. Gen., chs. 37, 39-50.
2. The Ten Commandments as an expression of ideals. Ex. 20: 1-17.
3. An Old Testament vision of an ideal world. Isa. 11:1-10.
4. What Jesus taught about the value of ideals. Matt. 13:44, 45; 18:7-9.
5. What happens when a nation loses its ideals. Micah, ch. 3.

SUNDAY SESSION

IDEALS WHICH JESUS TAUGHT HIS DISCIPLES

Matt., chs. 5-7

It is evident that Jesus knew the value of right ideals and that he sought to teach such ideals to his disciples. By changing their ideals he changed their lives. Since this is a book on Christian ideals, it is as a whole concerned with the teachings of Jesus. In this lesson we shall consider briefly a few of the great ideals which Jesus taught his disciples, but we shall take up these same subjects again for fuller treatment in some of the lessons which are to follow.

The Sermon on the Mount is the greatest setting forth of high ideals to be found in all literature. Jesus was just beginning his ministry. He was preaching the coming of the Kingdom of God and telling his disciples what kind of people they ought to be if they were to become citizens of that Kingdom. The Boy Scouts have a ten-point law which sets up an ideal of what a boy scout should be. All of these ten points of the Scout Law, and many more, are found in this great sermon of Jesus. He taught them to the world and if he had never lived and taught there would be no Scout organization or Scout law in the world to-day. It may be worth our while to point out a few of the laws for citizens of the Kingdom as they appear in this sermon of Jesus.

The Ideal Citizen of God's Kingdom. This wonderful sermon contains so many truths concerning what a citizen of God's Kingdom ought to be and to do that we shall not be able to point out every item. Only a few of the most evident laws of the Kingdom will be listed and studied in a brief manner.

1. *A Citizen of the Kingdom Is Docile.* We mean by this statement that he is ready and eager to learn. This is probably what Jesus meant when he said, "Blessed are the poor in spirit." He told grown people that they must become like children in their readiness to learn if they are to enter the Kingdom. People are apt to lose this important quality as they grow older, but it can be re-

tained. Great thinkers have managed to be learners all their lives.

2. *A Citizen of the Kingdom Is Meek.* Unworthy pride, which is based on self-conceit, unfits a person for citizenship in God's Kingdom. The citizen of the Kingdom must be more interested in the welfare of other people than he is in himself.

3. *A Citizen of the Kingdom Is Sympathetic.* He shares the joys and the sorrows of his fellow citizens and of all people. He rejoices with those who rejoice and weeps with those who weep.

4. *A Citizen of the Kingdom Is Merciful.* The sympathy of the true citizen of God's Kingdom makes him merciful to every living creature. Any person who is cruel to a human being or to any animal which can suffer pain gives evidence that he is not a citizen of God's Kingdom.

5. *A Citizen of the Kingdom Is Pure.* Jesus said, "Blessed are the pure in heart: for they shall see God." He told his disciples that they ought to be pure in their thinking and pure in their speech. "Let your speech be, Yea, yea; Nay, nay:" said he, "and whatsoever is more than these is of the evil one."

6. *A Citizen of the Kingdom Is Peaceable.* Jesus said that peacemakers shall be called "sons of God." He evidently meant to imply that in being lovers of peace they are like God to such an extent that they can be rightfully considered to be his children.

7. *A Citizen of the Kingdom Is Sincere.* Jesus hated insincerity. He could not endure the hypocrisy of the Pharisees who prayed to be seen of men and who put chalk on their faces to make people believe that they were pale from much fasting.

8. *A Citizen of the Kingdom Is Forgiving.* The Mosaic law said, "An eye for an eye, and a tooth for a tooth"; that is, it taught that if anyone struck you and knocked out a tooth, you had a right to strike back and do as much damage to your assailant as he had done to you. Jesus taught, and practiced, the law of forgiveness.

9. *A Citizen of the Kingdom Is Faithful.* He is faithful in his duties to man and in his duties to God. He is faithful in service and in prayer.

10. *A Citizen of the Kingdom Is Trustful.* He does not spend his time and his strength worrying about evils which may happen in the future. He trusts in the God and Father who feeds the birds and clothes the lilies in beauty.

11. *A Citizen of the Kingdom Is Trustworthy.* People can depend on him. God can depend on him. He does not fail when persecutions arise. He does not forsake God to worship money.

12. *A Citizen of the Kingdom Is Kind.* When people ask him for anything, he gives it if he can and if it seems best for the persons making the request. He is like his Father in heaven, who is kind to all and makes "his sun to rise on the evil and the good."

13. *A Citizen of the Kingdom Is Reverent.* He does not take the name of God in vain. He does not cast his "pearls before the swine" or give "that which is holy unto the dogs."

14. *A Citizen of the Kingdom Is Just.* He does not set himself up as a judge condemning other people. He is not like a critic who sees a speck of dust in his brother's eye but does not see a great beam in his own eye.

15. *A Citizen of the Kingdom Is Diligent.* Jesus said that his true disciples not only hear his words but also obey them, and that those who do the will of God shall enter the Kingdom of heaven.

16. *A Citizen of the Kingdom Is Obedient.* He keeps every commandment of God, even the least, and he teaches others to do the same.

17. *A Citizen of the Kingdom Is Self-Controlled.* Even when he is smitten in the face by a ruffian, he is gentleman enough, and has enough self-control, not to strike back.

18. *A Citizen of the Kingdom Is Friendly.* He salutes others besides his brethren, says, "Good morning," to strangers as well as to acquaintances.

19. *A Citizen of the Kingdom Is Courteous.* He keeps the Golden Rule, doing to others as he would have them do to him. The Golden Rule is the foundation law of good manners.

20. *A Citizen of the Kingdom Is Religious.* He be-

lieves in God, honors God, prays to God. He loves justice, mercy, and truth. He hungers and thirsts after righteousness for himself and for all his fellow men. He seeks to live justly and nobly.

Jesus Taught His Disciples to Strive After These Ideals of Personal Character. We have named twenty elements of character which Jesus held up before his disciples. He showed them what they might become, gave them ideals of what a citizen of God's Kingdom should be. Moreover, the disciples could see all of these qualities in their great Teacher. He became their living ideal. Little by little they became more like their Master. When he was an old man, the disciple John wrote to some of his fellow Christians, saying: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if it shall be manifested, we shall be like him; for we shall see him even as he is." I John 3:2 (Margin).

This is the way we must all advance in character. We must come to understand what it means to be pure, courageous, faithful, meek, obedient. Every element of worthy character is found in the character of Jesus and in perfect form in him only. As we come to know him, therefore, we come to know what we ought to be and may become. We must learn to love the perfect righteousness which we see in Jesus and to "hunger and thirst" after this righteousness for ourselves. This is exactly what Paul meant when he wrote to the Philippians, saying, "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14. The character of Jesus was Paul's ideal and his inspiration.

Not Self But Service. Jesus gave his disciples the ideal of service as a rule of life. They had been thinking selfishly all their lives. When they became disciples they were thinking of the places of honor they would have in the kingdom which they believed Jesus would set up in the world. It was only gradually that Jesus led them to see that not self but service is the rule of life in the Kingdom. He told them that he who would be great

among them must become least of all and servant of all. He set them an example, for he went about helping people who were in distress and teaching those who were in spiritual darkness. He said that he had come to serve and to give his life as a ransom for many. He girded himself with a towel and washed his disciples' feet when they were disputing among themselves as to who should be the greatest man in the company.

Jesus Gave His Disciples New and Better Ideals of the Kingdom of God Than They Had Ever Known Before. They had been brought up from childhood with the thought of a Messiah ever before them. They believed that the Messiah would set the Jews free from the rule of the Romans and make them the ruling people of the earth. Jesus gradually led them to see that the kind of kingdom which he had in view was a far greater kingdom than any of which they had ever dreamed. At last they became so devoted to it that they were glad to lay down their lives that the coming of the Kingdom of God might be hastened.

Jesus Gave His Disciples New and Higher Ideas of God Than They Had Ever Held Before. They had thought of him as the Creator and Ruler of the universe, but Jesus taught them to think of God as the Father in heaven. The disciple John sums up the teachings of Jesus concerning God in the sublime words: "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all." I John 1:5. High ideals are impossible for a person who does not have right ideas about God, and in revealing God to his disciples Jesus made it possible for them to have right ideals for their own lives and for the Kingdom which they were to help establish on earth.

(Suggestions for the Teacher.—If the pupils can be brought to understand the twenty words listed as characteristics of the ideal citizen of the Kingdom, the first step toward making these ideals conduct-controlling in the lives of the pupils will have been taken. Assign the various words to different pupils, asking each to illustrate the meaning of the word by a story from the Bible or other suitable source.)

The Lesson Prayer

Our God and Father, we would worship thee with humility and reverence. We would remember thee at all times, knowing that thou seest all that we do and knowest all that we think. Forgive us for our failure to do thy will. Teach us to be perfectly obedient. Help us in the study of these church-school lessons that we may understand what is right and good. We would not only know the truth as it is taught by thy Son, but also love it and live in harmony with it. Make us kind to all, generous in our friendships, faithful in our tasks. Lead us into ways of larger service and wider usefulness and fit us for the kind of work thou hast chosen that we should do. We ask these blessings in the name of Jesus thy Son. Amen.

Supplemental Lesson Materials

Read Luke's account of the Sermon on the Mount. Luke 6:20-38; 12:22-34. How does Luke's account differ from Matthew's?

Read the second chapter of Matthew and show what was lacking in the character of Herod, why he was a man of no ideals.

Read about John the Baptist and discuss the ideals that governed his life. Matt., ch. 3; Mark 1:3-11; Luke 3:1-21; John 1:19-28; 3:22-30.

EXPRESSIONAL SESSION

WHEN JESUS WAS A BOY OF INTERMEDIATE AGE

Luke 2:41-52

We do not know very much about the life of Jesus during the time when he was of Intermediate age. There is just one event in his boyhood recounted at some length and hardly more than a verse or two which throws any additional light on his life during this period. The Bible has a wonderful way, however, of telling us

a great deal in a few words, and these brief accounts will well repay our careful study.

A Visit to the Temple at the Age of Twelve. Luke 2:41-51. When Jesus was twelve years old, he went with Joseph and Mary to attend the feast of the passover in Jerusalem. He had probably never been in Jerusalem before except when he was an infant. It must have been a wonderful experience for a boy of twelve to go into the splendid Temple of Herod and to worship with the vast throngs of people gathered there from all parts of the known world. There were great choirs singing the psalms of David, accompanied by music from many sorts of stringed instruments. The priests offered sacrifices and burned incense in the courts of the Temple and before the Holy of Holies.

Jesus seems to have been so impressed by what he heard and saw that he forgot the flight of time. His relatives started on the return journey and traveled homeward for a day before they missed him. When they came back to Jerusalem, they found him in the Temple talking with the doctors of the law. We have reason to believe that this event marked an important advance in the spiritual life of Jesus. From that time he was probably increasingly aware of his peculiar relationship to God and his work as the Messiah. Although he felt the desire to be at once about his Father's business, he recognized that home duties demanded his attention for the present and so he went back to Nazareth with Mary and Joseph "and was subject unto them." All boys and girls will have experiences something like those which Jesus had at the passover feast if they will heed the voice of God which speaks to them in their innermost selves. They will at about twelve years of age, or a little later, come to know God in a more personal way than has been possible for them at an earlier age. They will begin to catch visions of some great and worthy life work which God has prepared for them.

A Fourfold Development. Jesus went back to Nazareth to spend eighteen years there. We know little of his life during this time. It is intimated in one or two verses of the New Testament that he was a laborer in the carpenter shop of Joseph. It is also quite certain

that he was all this time a faithful attendant at the services of worship and praise in the synagogue at Nazareth. He seems to have been made a reader of the law in the synagogue services. His fellow townspeople doubtless gave him this honorable position because of his piety and his evident understanding of the Old Testament Scriptures.

Luke gives us one statement concerning the life of Jesus during this time and it is full of meaning. He says, "Jesus advanced in wisdom and stature, and in favor with God and men." He had a perfect fourfold development. He advanced in wisdom, he increased in physical strength, he gained favor with his fellow townspeople, and he increased in his knowledge of God and his fellowship with the Almighty Father. He was perfect in his mental, physical, social, and religious development. His life grew foursquare and there was nothing marred or ill-proportioned about it.

A Perfect Ideal for Boys and Girls. We wish that we knew more about the boyhood of Jesus, but Luke gives us all that we really need to know. He shows us the way of perfect life for boys and girls of Intermediate age. Here is their perfect Ideal. If they will they may develop as Jesus did. They may find as they leave the years of childhood a closer fellowship with God than they have ever known before. They, too, may build their lives foursquare, developing strong bodies, well-trained minds, souls which respond with sympathy for their fellow men, and hearts which are increasingly filled with the love of God.

Some Truths from the Lessons We Have Been Studying

The giant Sequoia trees of the Sierras begin life as very tiny seeds. So great ideals begin in habits which are vastly more important than they seem to a careless observer. The boy who will not cheat in a school examination because he knows that it is wrong to do so is cultivating an ideal which may some day become like the ideals which governed the life of Elijah.

High ideals will count for more than anything else in

making young people successful in any worthy occupation. Business men bear witness that those who fail in the business world owe their failure to low ideals more often than to lack of ability.

Review Questions

1. Give your own statement of what an ideal is.
2. How did Elijah differ from Ahab and Jezebel?
3. Name some conditions necessary for the development of conduct-controlling ideals.
4. What ideals are expressed in the Ten Commandments? Name as many as you can, such as purity, honesty, and so forth.
5. Name some ideals taught by Jesus in the Sermon on the Mount.

Bible Verses

Phil. 3:13, 14; I John 3:2; Rom. 8:29; I Cor. 15:49; II Cor. 3:18; Prov. 4:18; Matt. 5:48; Eccl. 12:1; Jer. 31:31-34; Isa. 11:9.

Study Topics

1. The ideals which govern a Christian home. (Name and illustrate as many as possible. For example, the ideal of helpfulness causes boys and girls to put away their belongings in order that they may help mother to keep the house in tidy condition.)
2. The ideals which should govern a Christian boy or a Christian girl in school work.
3. Ideals which should govern a Christian man in business activities.
4. An ideal church school. (Name characteristics of such a school, such as good order, punctuality, prepared lessons, cheerful obedience, and so forth.)
5. Ideals which have helped to make America great. (Name such characteristics of the American people as their love of liberty, their conception of human equality as expressed in the Declaration of Independence, and the like.)

Projects

1. An ideal Intermediate Department. Pupils to set up their standards for an ideal department and to plan for ways and means of attaining the adopted standards.

2. A foursquare life for every Intermediate of our school. (See fourfold program in "Handbook for Presbyterian Pioneers," pp. 5-59, also system of Pioneer charting on pp. 391 and 392 of the same book.)

It is intended that these two projects shall run throughout the entire course for which this book is prepared. Other projects related to these two main projects will be suggested from time to time.

Club Activities

Organize a Pioneer Club either for the boys of the department only, with a similar organization for the girls, or, if circumstances seem to make it desirable, for the department as a whole. (See "Manual for Leaders of Presbyterian Pioneers.")

PART II

BODIES KEPT AS THE TEMPLES OF GOD

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body."—I Cor. 6:19, 20.

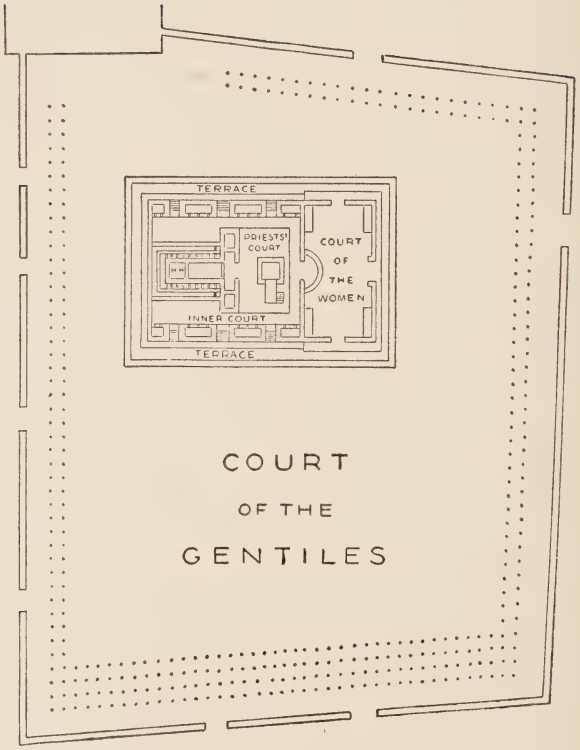
Not in the world of light alone,
Where God has built his blazing throne
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,—
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush,
Fired with a new and livelier blush,
While all their burden of decay
The ebbing current steals away,
And red with Nature's flame they start
From the warm fountains of the heart.

Then mark the cloven sphere that holds
All thought in its mysterious folds.
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think on the stormy world that dwells
Locked in its dim and clustering cells!
The lightning gleams of power it sheds
Along its hollow glassy threads!

O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mould it into heavenly forms!

—*Oliver Wendell Holmes, "The Living Temple."*



PLAN OF HEROD'S TEMPLE

CHAPTER II

GOD'S SPECIAL HABITATIONS

WEEK DAY SESSION

TEMPLES OF STONE AND LIVING TEMPLES

I Kings 6:1-10; I Cor. 3:16, 17; 6: 19, 20

God is present everywhere and always. There is no part of the universe which has not been made by him, which he does not control, and where he does not dwell continually. Because even the most undeveloped races have felt this, there has never been a tribe or clan which did not have some sort of religion. These rude peoples, because they were children of God and had souls made in his likeness, felt something of the great Father's presence everywhere in nature. As men advanced in knowledge, they began to feel the presence of God more in some of the aspects of nature than in others. They felt his presence at the moment when the red disk of the sun was sinking behind the western horizon or rising into the eastern sky. They felt his presence when they heard the thunder reëchoing through the heavens and saw the lightning flashing through the clouds.

In time men began to believe that they could build dwelling places for God. So they set up altars and built temples and believed that in the presence of these works of their own hands they were in the presence of God. They were not altogether mistaken, for, while God is everywhere, there are certain places where we can feel his presence more readily than we can in other places, certain conditions which help us to become conscious of his nearness to us.

The Jewish Temples

The Hebrews early caught the idea of building places for the habitation of Jehovah. Abraham went about the country building altars. Jacob set up a stone at Bethel

where he had seen a vision of angels, and he said, "This stone . . . shall be God's house." So we need not be surprised to learn that as the descendants of Abraham and Jacob grew into a nation, they built houses for their God.

The Tabernacle. The Hebrews were scarcely out of Egypt when they began to plan for a place in which Jehovah might dwell in their midst. Under the direction of Moses they built the tabernacle. It was a kind of large tent which could be taken down and carried with them in their wanderings. Sometimes it was called "the tent of meeting." It was given this name because the Hebrews felt that in this tentlike structure they came face to face with their God.

The sides of the tabernacle were composed of boards overlaid with gold. These boards rested in sockets so that they could be taken down readily and carried from place to place. In the front of the tabernacle were five great pillars overlaid with gold. These pillars supported a curtain which extended across the entire end of the structure. Within the tabernacle two rooms were curtained off. One of these was called the Holy of Holies and the other was called the Holy Place, or the sanctuary. Within the Holy of Holies rested the Ark of the Covenant, a great golden box with figures of angels upon it. This ark marked the spot where Jehovah was supposed to dwell in a special sense and where he met the priests as the representatives of his people. In the Holy Place were the altar of incense, the table of shewbread, and the golden candlestick. Each of these articles of furniture had its own religious significance. The altar was used for the burning of incense morning and evening. Burning incense was a symbol of the worship of Jehovah by his people. Outside the door of the sanctuary was another altar which was used for the offering of sacrifices. Its position before the door of the Holy Place taught the people that man had no approach to God except as a sinner atoned for by the sacrificial giving up of life not his own. The table of shewbread contained twelve loaves of bread. The name "shewbread" means "bread of the presence." These loaves represented the twelve tribes of Israel; they taught the people that they were always

really in the presence of their God and were dependent upon him for the support of their lives day by day. The golden candlestick was kept lighted continually and it represented the uninterrupted worship which the chosen people ought to give their God and the continuous light which they ought to spread abroad over all the earth.

The Temple of Solomon. King David longed to build a temple for Jehovah. He collected a great deal of material for the building, but it was left to his son, Solomon, to put up the structure itself. For seven years and six months the workmen of King Solomon, aided by the best-skilled artisans that other lands could furnish, labored at the building of the Temple. When it was finished it was one of the most beautiful structures the world had ever seen. It was built on the same general plan as the tabernacle, but on a far grander scale. It was, of course, a permanent structure, built of huge blocks of stone, costly woods, and precious metals, and not a movable building such as the tabernacle had been. Within the Temple were the Holy of Holies and the Holy Place much as they had been in the tabernacle, but on a much larger scale. Surrounding Solomon's Temple were extensive yards, or courts, set apart for the assembling of the Jewish people and for other purposes.

The Second Temple. Solomon's magnificent Temple was plundered and destroyed when the Babylonians captured Jerusalem in 587 B. C. For seventy years the Jews were without a temple where they could worship their God in the way they believed he wished them to worship him. Then, in 515 B. C., a little band of Jews who had come back to Jerusalem from the land of captivity completed the building of another Temple. This new building followed the general plan of Solomon's Temple though it was far less magnificent. It contained the Holy of Holies and the Holy Place, just as the tabernacle and Solomon's Temple had done before.

Herod's Temple. Herod the Great undertook to remodel the second Temple and finally changed it into a structure rivaling Solomon's Temple in grandeur. The main building was constructed of huge blocks of white stone. It was to these stones that the disciples of Jesus pointed in patriotic pride, saying, "Teacher, behold, what

manner of stones and what manner of buildings!" Mark 13:1. It was into this Temple that Jesus was brought as an infant to be presented to the Lord. In this Temple he was found talking with the doctors of the law when he was twelve years old. From its courts he drove out the money changers and over its impending destruction he wept as he looked upon its golden pinnacles from the Mount of Olives.

Herod's Temple was utterly destroyed in the war which was waged between the Jews and the Romans about A. D. 70. Jesus had foretold that not one stone of the Temple would be left upon another, and his words were fulfilled perfectly. It is said that the gold with which the Temple was adorned was melted in the fierce heat of the burning structure when it was destroyed by the Romans. This molten gold ran down into the crevices of the foundation stones. Later, in a search for this gold, the Roman soldiers literally left no stone lying upon another in its original position.

To the Jews their temples were holy buildings, the very houses of Jehovah their God. To profane the Temple was looked upon as a horrible crime, punishable by death. They made these buildings as beautiful as the art of the day was able to make them. Every loyal Hebrew paid a "Temple tax" and was proud to think he had a share in preserving the sanctuary of Jehovah. Jews from distant lands, such as Italy, Africa, or Spain, loved the Temple and planned for the day when they could enter Jerusalem and look upon the glories of Jehovah's house.

The Living Temple

The Jews were right in feeling that the Temple was a holy place. Jesus was much displeased with the money changers who had turned the Temple courts into a den of robbers. The Temple was sacred because it was dedicated to the worship of Jehovah and because the worshipers of Jehovah felt there, in a peculiar sense, the presence of their God. This is true of the church buildings set apart for Christian worship. There are many things which we may do elsewhere which would be out of place in a building set apart for the worship of God

by Christian people. Nevertheless, Christians know that there is an earthly dwelling place of God more sacred than any building which man has ever erected. For the Christian, the bodies of those who believe in Jesus are sacred temples of Jehovah; in fact every person's body has been created in order that it may be a temple of God.

Jesus and the Woman of Samaria. This great truth was clearly set forth by Jesus in his conversation with the woman of Samaria. You may remember that the woman tried to draw Jesus into a controversy as to the proper location for the Temple of Jehovah. The Samaritans believed that the Temple should be on Mount Gerizim, near Samaria, where Abraham had worshiped God in the early days. The Jews had built their temples on Mount Zion in Jerusalem and maintained that no Temple of Jehovah should be erected elsewhere. Jesus told the woman that the hour was coming, and in fact had already arrived, when the true worshiper should "worship the Father in spirit and truth." He meant that we really worship God in our innermost souls and that we are able to do so at any time and in any place if our souls are fit dwelling places for God. His words teach us that the body, being the dwelling place of the human spirit which is made in the image of God and which is capable of knowing God, is God's true earthly dwelling place.

The Early Christians Lay Hold Upon This Sublime Conception of the Human Body. For a little while the followers of Jesus, after his resurrection, met in the Temple at Jerusalem. It was not long, however, before they were persecuted and driven out of the Temple and from all its courts. They learned to hold their services in private houses and in the open fields and in caves of the earth. They learned that they could worship God anywhere and at any time. They felt his presence continually within their own breasts. They could understand what it meant to regard the body as the temple of God. It was not very long before Herod's magnificent Temple sank in fire and was utterly wasted. The veil of the Temple which enclosed the Holy of Holies had been rent in twain at the moment Jesus died on the cross, indicating that God no longer had his special habitation there. After

the Temple was burned the offering of sacrifices ceased, the Holy of Holies and the Holy Place ceased to exist. The golden candlestick was carried away to Rome. The shewbread was no longer upon the table continually. All these changes made no difference to the Christians; they had learned that God dwells in living temples not made by man's hands.

Paul Carries This Sublime Truth to the Gentile Nations. Pagan religions have often encouraged bodily defilement; consequently the ideas of those who were converted from paganism to Christianity had to be completely changed regarding this matter. In writing to Christians who, like those at Corinth, had been converted from paganism to Christianity, Paul stresses this great truth: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." These are Paul's words to the Christians of Corinth. To the Roman Christians he said, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Our Bodies Are God's Temple. According to the Christian religion, therefore, our bodies are the temple of God. He dwells there more truly than he does anywhere else in the world; more truly than he has ever dwelt in man-made temples. We are keepers of God's temple. Our bodies are holy. If we defile them, we are guilty of a great transgression, for in defiling them we profane God's temple. If we keep them pure, we can make them instruments for glorifying God. We ought to reverence our bodies in the way the pious Jews reverenced the Temple.

Supplemental Lesson Materials

1. Articles on "Tabernacle," "Temple," "Candlestick," "Showbread," and so forth, in Davis' Bible Dictionary, or other books of standard value.
2. How pagan worship leads to bodily defilement. Rom. 1:22-25.

3. Poem, "The Living Temple," by Oliver Wendell Holmes. (To be read or recited by a pupil.)
4. Health habits and camp craft. "Handbook for Presbyterian Pioneers," pp. 20-24.
5. The task Jesus gave his disciples. Luke 9:1, 2.

SUNDAY SESSION

BOYS AND GIRLS WHO WOULD NOT DEFILE THEMSELVES

I Sam. 16:1-13; Dan. 1:1-16; Ex. 2:1-10; II Kings 5:1-19

We do not know much about the early life of the great men and women of the Bible. It would be interesting to know what kind of children these great men and women were. In a few cases we are given a glimpse at the boyhood or the girlhood of some great Bible character. It is a significant fact that every such glimpse shows us a boy or a girl with purity of soul and evident strength of character. This was probably true of practically all the great people of the Bible. They were doubtless great-souled boys and great-souled girls before they became great-souled men and great-souled women. They were ruled by loftly ideals in their mature years because they had laid hold upon these ideals early in life and had been true to them in spite of difficulties and temptations.

Great-Souled Boys Who Became Great-Souled Men

There are a number of Bible boys of whom it might be said that they were great of soul, but we shall be able to consider here only four of these. It would be well to keep in mind the fact that we are trying to discover how these boys built and maintained the ideals which made them great in character in the days of their manhood.

A Shepherd Boy of the Wilderness. I Sam. 16: 1-13. Jesse was a Hebrew farmer living at Bethlehem. He had eight sons, the youngest of whom bore the name of David. It was David's task to care for the herd of sheep which furnished the family with wool for clothing and

with meat for their table. Bethlehem is near the edge of a wild and desolate region called the Wilderness of Judea. The task of the young Hebrew was not without danger, for there were lions and bears in Palestine at that time and they sometimes came up out of the deep ravines of the wilderness or from the thickets along the Jordan River and attacked the sheepfolds.

Now it would have been easy for David to while away his time in wasteful idleness, but he was not that kind of boy. In some way he learned to read and write, possibly during his spare time as a shepherd boy. He practiced diligently with his sling until he developed great skill in its use. This skill stood him in good stead, for when a lion or a bear attacked the flock, he was able to overcome and slay these formidable beasts. David had the soul of a poet and a musician and he did not spoil his God-given gifts by thinking impure thoughts and doing impure deeds. He practiced on his harp until he became a skillful musician. At night he looked up into the starry skies and thought of the Jehovah God who had made the universe. There were many low-lived boys in the land, pagan sons of pagan fathers, who had not known the God of the Jews. If David had allowed himself to become like these unfortunate youths, the music in his soul would have died and he would never have become a great poet and a great king. He grew strong in body, kept his mind clean, and had respect for the religion of his forefathers.

One day the old prophet Samuel came to anoint one of the sons of Jesse to be king over the Israelites. Seven of the sons of Jesse passed before the prophet, but he said that the coming king was not any of these. Then David was called and Samuel anointed him to be king of Israel.

A Slave Boy in the Palace of Nebuchadnezzar. Dan. 1:1-16. When the Babylonians captured Jerusalem they carried away a Hebrew lad named Daniel. In the course of time, Nebuchadnezzar directed his officers to select a company of the most promising boys among the Hebrew captives that they might be taught the learning and the language of the Chaldeans and thus become servants of the king. Daniel was one of the boys chosen.

Now the king directed his officers to care for these youths and to provide them with what was regarded as the best of food. In fact, the food given them was to be taken from that prepared for the table of the king himself. Daniel was thus brought face to face with a great moral problem. The king provided them wine and meats which Hebrews were forbidden to eat. There were certain Hebrews called Nazirites who had pledged themselves to drink no wine or other strong drink. Daniel may have been one of these. At all events, he felt that it would be a sin for him to eat the meats and drink the wines which the king had set before them. His ideals forbade his doing so.

Daniel acted in a straightforward manner. He asked the king's officer to give him and his Hebrew companions vegetables to eat and water to drink. He had already won the good will of his keeper by his manly conduct and so succeeded in getting himself and the other Hebrew lads excused from eating the king's meats and drinking the king's wine. It is not surprising to learn that this Hebrew youth who would not violate his conscience or abandon his ideals, even when he was a slave in a strange land, grew up to be one of the greatest men of Babylon. He had ideals and he was true to them.

A Slave Who Was True to His Master and His God. Gen. 39:1-9. When Joseph was carried down to Egypt by the Ishmaelites, he was sold to Potiphar, an officer in the army of Pharaoh. He soon proved himself so competent and trustworthy that Potiphar made him ruler over all the household. One day Potiphar's wife tried to make Joseph commit a great sin. Now why did this slave boy risk his life by refusing to obey the wife of his master? It was because he had ideals of purity and righteousness which were dearer to him than life itself. He remembered a pure home life in the land of Canaan. He remembered a mother who had died when he was only a little lad, but who had taught him about the God of Abraham and Isaac, a God who loved righteousness and hated iniquity. He remembered his kind master and the trust which he had put in his slave. He told this wicked woman that he would not be untrustworthy to his master and that he would not commit "this great

. . . sin against God." He had ideals which made him true to his master and true to his God.

The Boy of Nazareth. Luke 2:40. There was another Jewish lad who lived up to his ideals more perfectly than any whom we have heretofore mentioned. He spent his boyhood years in Nazareth. We have seen, in a previous lesson how perfectly he developed and how he caught visions of God's work for him as he worshiped at the passover feast as a boy of twelve. He was the world's great Idealist, for he gave us all that is best in our institutions of the present and in our hopes for all the centuries that are to come. Jesus had perfect ideals and he kept them perfectly. To make his ideals our own, and to make them known and loved throughout all the world, is our most important task.

Girls Who Were True to God

Not all of the great people of the Bible are men. Great women must have been at least as numerous in Bible times as were great men, for every great man is the son of a great mother. Less is said about the great women of the Bible, but we know that they lived in Bible times and that there were many of them. Some great women are named in the Bible and in a few cases we are given a glimpse at the days of their girlhood. As we have found to be true in the case of the men of the Bible, so in the case of the worthy women of the Bible we find that women of strength and heroism manifested these qualities of character in girlhood.

Miriam, the Sister of Moses and Aaron. Ex. 2:1-10. The name Miriam means "bitterness," or "sorrow." We can guess why the parents of Moses gave their little daughter such a name. It was doubtless because of the bitter hardships through which they were passing as slaves in Egypt. Miriam was just a young girl at the time when her mother made the little ark of bulrushes and set the baby Moses adrift in the river Nile. It took no small amount of courage for this little sister to stand by and watch what became of her baby brother. It took still greater courage for her to approach the Egyptian princess and speak to her. Miriam was quick-witted.

She hit upon a plan for saving her brother. She quickly suggested to the daughter of Pharaoh that she would gladly go and look up a nurse for the child and when the princess said, "Go," she went and brought the child's mother.

Miriam grew up to be a worthy sister of Moses. She is called a "prophetess" in the Bible. She was a poet and a musician and led the Israelites in a song of rejoicing after they had crossed the Red Sea. Evidently as a girl she held fast to the faith of her forefathers though she was surrounded by all the wickedness of Egypt. She loved her own countrymen; she was a true patriot. Such people come only out of homes where children are taught high ideals. Those were no ordinary parents who decided to save their little son and defy the cruel power of Pharaoh.

Naaman's Little Slave. II Kings 5:1-19. For many years there was almost constant warfare between the Israelites and the Syrians dwelling in the region about Damascus. Even when there was no actual fighting going on between the armies of the two peoples, bands of Syrians often raided the country of the Israelites plundering their crops and carrying away captives. On one of these raids the Syrians carried away, among other captives, a little Israelitish girl. She was sold to a man named Naaman, who was commander-in-chief of the armies of the Syrian king. Naaman was a great man among the Syrians, for he was strong and courageous and had won victory for the Syrians by his leadership in many a hard-fought battle.

There was one great sorrow, however, in the home of Naaman. He was afflicted with leprosy, and everyone knew that this dreadful disease would rapidly destroy his body and bring him to an untimely end. The little Hebrew slave knew about this trouble. She was not a revengeful person, or she might have said: "It is nothing to me. These cruel Syrians have stolen me away from my home and my relatives. Perhaps Jehovah is punishing this great general for his sins against the Israelites." She was a sympathetic girl and was sorry for her master as she saw him searching in vain for a remedy and growing worse day by day. She had not forgotten her

religion. She remembered Jehovah, the God of her nation, and the prophet of Jehovah who had done wonderful things in the name of Jehovah. So she said to her mistress, "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy." These words of the little slave were overheard by an attendant of the king, and so Naaman was sent forth to Samaria where he finally found Elisha the prophet and was healed. That little slave girl had ideals. She had faith in her God under trying circumstances. She believed in the prophet of God. She believed that her God was a God of compassion and would heal even one who had been an enemy of Israel.

Mary, the Mother of Jesus. Luke 1:46-55. The New Testament does not tell us much about the girlhood of Mary, the mother of Jesus. We may be sure, however, that she was a young person of the highest type of character. What we know of her as a woman would indicate as much; moreover, she was chosen to become the mother of the world's Saviour. The beautiful song which Mary composed shows us that she was a woman of great mental and spiritual powers. She cherished ideals concerning the greatness and goodness of God and his loving care for his people. In a time when many people were forsaking God and living lives of pagan pleasure-seeking, Mary had thought on higher things. She had pondered the great problems of the nation and had kept her faith in the salvation which God had foretold in the words of the prophets. Mary was poor in earthly goods, but rich in character. She probably could not dress as the girls of wealthy families dressed in that day, but she had riches which money cannot buy.

The Lesson Prayer

We thank thee, our Father in heaven, that thou hast given us the Bible with its lessons of truth. We thank thee for the stories concerning the boys and girls of that far-away time who were true to their ideals. We thank thee for revealing to us the way of righteousness more clearly than it was revealed in the olden time, for sending thy Son to be our Example and our Teacher.

Forgive us for our indifference to things of great importance and our too ardent pursuit of things which are really of little lasting value. Show us our duties and help us to be diligent and faithful. Create in our minds and hearts ideals which are high and pure and help us to be devoted to them. We ask in Jesus' name. Amen.

Supplemental Lesson Materials

Look up other Bible passages which tell about Mary.

Study the early life of Moses with the aim of discovering what ideals he formed and how they influenced his life.

EXPRESSIONAL SESSION

TROPHIES OF YOUTHFUL VICTORIES AS WEAPONS FOR LIFE'S BATTLES

I Sam. 21:1-9

Our Scripture lesson recounts an interesting incident in the life of David. He had fled from the palace of King Saul, his life being in peril there because of the jealous rage of the king, and had come to the city of Nob, where the tabernacle was located at that time. David was hungry and in desperate straits. He asked the priest who had charge of the tabernacle whether he might not have a little bread. The priest replied that the only bread available was the shewbread in the Holy Place. It was not lawful for any persons except the priests to eat this bread. But David's need was so great that the priest seems to have thought a disregarding of the law excusable. He took of the shewbread and gave it to David.

Then David asked for a spear or a sword, saying that he had left the palace in haste, as indeed he had, and that he had neglected to bring any weapons with him. The priest told David that the only weapon about the tabernacle was the sword of Goliath, which was wrapped in a cloth and kept in the tabernacle as a trophy of David's victory over Goliath and the Philistines. When David heard this information, he said eagerly, "There is none

like that; give it me." So the sword which he had captured from the Philistine giant became his weapon of defense in his hour of need. The trophy of a youthful victory became his sword of defense in manhood.

A great spiritual truth is illustrated by this incident in the life of David. The greatest accomplishments of adult men and adult women are made possible because of the victories which these men and women have won in the days of their youth. In their life battles they have been armed with weapons which are trophies of youthful victories. As a boy Abraham Lincoln battled with the privations of a pioneer community. He won out over great difficulties and constant discouragements and his victories gave him weapons for the greater conflicts of his manhood years. The sword of Goliath was not the only trophy of youthful victories which David won and which helped him when he became a man. As a shepherd boy he won victories over temptations to slothfulness and impurity and these victories gave him weapons for all his future battles.

Some Truths from the Lessons We Have Been Studying

Daniel won a victory when he "purposed in his heart that he would not defile himself" with the king's meat and the king's wine.

Joseph won a victory when he refused to be untrue to his master and to his God. His stand for the right caused him to be cast into prison, but it helped to develop in him that strength of character which eventually made him ruler over all Egypt.

Moses was able to overcome all the great difficulties involved in liberating the Israelites, because God helped him and because his early habits of life had armed him for just such vast and difficult tasks.

Review Questions

1. Name the Jewish temples and tell something about each.

2. Why is the human body more truly a temple of God than any building man can construct.

3. How should a Christian regard his body and how should he treat it?
4. Name some Old Testament men who were great-souled boys. Tell something about each which gives us an idea of his character as a boy.
5. Tell something about the girlhood of Miriam.

Bible Verses

Prov. 4:10-12, 20-22; Ps. 71:17; Eccl. 11:9; 12:1; II Tim. 2:22; Rev. 2:7; I Cor. 16:13; Lev. 19:32; I Tim. 5:22.

Study Topics

1. A boy king who made good. II Chron. 34:1-7.
2. How we can have strong bodies as trophies of youthful victories. (Illustration: Theodore Roosevelt was a sickly child, but he sought and won vigorous health for his manhood years. See "Handbook for Presbyterian Pioneers," p. 60.)
3. The youthful struggles of Jacob Riis. (Handbook, p. 62.)
4. The use and the abuse of athletics.
5. How to keep physically strong. (Handbook, pp. 73-77.)

Projects

1. Organize a boys' basketball team and a girls' basketball team, or some similar athletic group, among the pupils of the Department.
2. Organize a bird-study club. (Handbook, pp. 192-197.)
3. Organize an astronomy club. (Handbook, pp. 185-192.)
4. Plan a class hike or excursion. (Handbook, pp. 180-182.)
5. Plan a departmental social, and play several team games or mass games. (Handbook, pp. 24-26, 345-382.)

(It is not suggested that all these projects be undertaken at once. The teacher and pupils must decide which projects may be undertaken most profitably. Local circumstances will have such a large influence in determin-

ing what projects are to be undertaken that a considerable list is given from which one or more may be selected, or the teacher and pupils may select some project of their own planning.)

Club Activities

Discuss the Physical Program as presented in the Handbook, pp. 20-30. Pupils may chart themselves according to the thousand-point standard contained in this chapter. Lay plans for improving the members of the club in the requirements of the standard. Discuss methods of carrying the projects adopted in the Expressional Session of the church school.

GOD'S OUT OF DOORS

CHAPTER III

POISONS WHICH HINDER THE ATTAINMENT OF A GREAT AND USEFUL LIFE

I. OPIATES AND ALCOHOL

WEEK DAY SESSION

THE GROWING MENACE OF THE DRUG HABIT

Isa. 55:2; II Cor. 6:14-18

There are more than a million unfortunate people in our country who are victims of what has come to be called "the drug habit." The number of such persons has increased enormously during the past few years and is growing larger daily. It is the purpose of this lesson to give a few facts concerning this great evil, that young people may be informed concerning its danger and may be enlisted in the ranks of those who are combating it.

Habit-Forming Drugs. Opium in its many forms and a drug called cocaine are the chief habit-forming drugs. Both are made from plants. Opium is obtained from a poppy which is grown extensively in southern Asia, especially in India. Cocaine is made from the leaves of the coca shrub which grows in South America. Morphine and heroin are the most common forms of opium. Laudanum is an opiate, and so is paregoric which is sometimes given to babies to keep them from crying.

These are among the most powerful drugs known to science. One eighth of a grain of morphine is so small a quantity that it looks like nothing at all, but taken into the body it produces remarkable effects. It benumbs the nervous system so that no pain is felt, and the person who has taken the drug falls into a state of unconsciousness.

An Awful Slavery. The drugs which have been named do not all act in exactly the same way but they have this in common; they all produce a habit which puts the

user under one of the most awful forms of slavery known to human experience. When an opium user is deprived of his drug he suffers the most acute agony. He is usually so under the control of his opium master that he will do anything to secure the drug. Men otherwise honest have been known to rob, steal, or even commit murder, in order to get money to purchase opium when they are deprived of the drug. The will of the victim is usually completely broken. He may resolve to be rid of his awful habit, but the desire for it grows stronger and stronger, and his sufferings more and more intense, until he yields. Beginning with very small and infrequent doses of the drug, the victim finds himself drawn ever farther and farther into the whirlpool of destruction from which he is unable to escape.

The opium slave who cannot secure his drug suffers something more than the mental agony which accompanies the struggle to overcome a thoroughly established habit. He suffers from a bodily condition which is accompanied by the most acute physical suffering. His body, physicians say, is full of a deadly poison which is making him sick unto death. Opium will relieve this suffering temporarily and that is one of the chief reasons why the opium user usually yields sooner or later to his appetite for the drug.

You see, it is like this. When a man takes opium into his system, the body tries to expel the drug as quickly as possible. However, when the taking of opium continues, the body has another way to save itself. It has a kind of desperate, last-chance measure. It begins to produce what physicians call an antitoxin. That is, the body builds up a deadly poison which meets and neutralizes the opium poison to a certain extent. It is much as when the physician puts antitoxin into your blood to cure you of diphtheria. Now when opium is withheld from one addicted to its use, the body cannot at once stop the manufacture of the opium antitoxin. It is poured into the blood and not meeting with the customary stream of opium poison, the antitoxin itself nearly kills the person for whose safety it was developed.

An Almost Hopeless Slavery. Very few victims of the drug habit are ever reclaimed. When once the appe-

tite is fully established, it seems almost impossible to overcome it. Most of those supposed to be cured sooner or later return to the use of the drugs which have blighted their lives and robbed them of their freedom. It seems to be comparatively easy for the victim to reduce, to a considerable degree, the amount of opium consumed. He is thus encouraged to believe that he is on the way to freedom, but it is not so. He finds it increasingly hard to reduce the amount of drug used and to give up the last tenth of a grain requires, all too often, a power of will which he no longer possesses. Finding this to be true, most victims of the drug habit sooner or later give up, yield themselves fully to the evil monster which rules their lives, and thus run in swift course their few remaining months and lie down in untimely graves.

Child Victims. The drug habit is spreading even among the children of America. There is evidence to show that many pupils of high-school age, and even children in the elementary grades, are being made victims of this dreadful evil. A Federal Grand Jury meeting at El Paso, Texas, recently issued the following statement: "It has come to our observation that boys between the ages of twelve and fifteen years are being taught the use of narcotic drugs, that these boys, once in the grip of this vice, sell the clothes that their parents provide for them, steal, and indulge in other petty crimes for the purpose of obtaining funds to satisfy their cravings for drugs. We find that one boy has stated to officers of the law that he has about twenty companions using narcotics. Peddlers of drugs are giving it away to some children to create narcotic addiction, thus enlarging the demand for their illicit traffic."

The Secretary of the United States Treasury recently appointed a committee to investigate the drug traffic. This committee reported the range of ages of addicts as twelve to seventy-five years. "Most of the heroin addicts are comparatively young, a portion of them being boys and girls under the age of twenty. This is also true of cocaine addicts."

How the Drug Habit Is Formed. The time necessary to form the drug habit varies in different persons, but it is brief in all. It is believed that certain persons using

opium for ten days will thereby create an unbreakable habit. It is probable that a use of the drug for thirty days will create a habit all but incurable in the person of most vigorous health and usually masterful will power. Some people form the habit through the use of "patent medicines"; others use opiates or cocaine on the advice of a physician and thus become victims, though reputable physicians are becoming more and more adverse to prescribing these dangerous drugs. Some have turned to the use of drugs after they have become the victims of alcohol or other narcotic poisons. Many of those who become slaves of these poisons begin to use them out of idle curiosity. It was found that many soldiers wounded in the World War contracted the drug habit during the time it was necessary to give them some anæsthetic to relieve the pain of their wounds.

"The Archfiend of Our Civilization." It is probably true that most of those who become slaves of drugs are deliberately entrapped by some "dope peddler." These outlaws have been called "the archfiends of our civilization," and they deserve the name. They prowl about the streets of our great cities and entice boys and girls to take some of these deadly drugs for the first time. These peddlers often tell their victims that the drug recommended will cure toothache, or any form of pain, or that it will make them brilliant in their studies at school. They tell them that the drug will make them physically strong, enabling them to become prize winners in athletics. Thus the drug peddler keeps at his intended victims, often furnishing them drugs free of cost until they are well within the chains of the awful slavery which he has deliberately planned for them. When the victims are once thoroughly established in their evil habits, they are at the mercy of the peddler. He charges them enormous prices for the drugs which he alone knows how to obtain. He induces them to become his tools in securing other victims by promising them drugs for this kind of service, and by withholding drugs if they refuse. He often drives his victims into crime committed for the sake of securing money to purchase drugs. Thus the "dope peddler" shows himself to be indeed "the archfiend of our civilization, deliberately turning the innocent

into victims whom he tortures and kills by a medieval process of prolonged pain."[1]

The Drug Habit and Crime. As has been indicated in the preceding paragraph the use of drugs often leads to crime. A person who has become fully enslaved to the opium habit will often consume ten or fifteen grains of this drug every day. This will cost him ten or fifteen dollars. If he has not the money to purchase the drug, his awful appetite will goad him on to get it in some way. There is another way in which the use of drugs leads to crime. The drug user becomes so mentally and nervously unstrung that he loses self-control, especially at times when he is deprived of his drug. He is thus apt to do things he would never think of doing if he were in a normal condition. Users of cocaine finally reach, in the last stages of their downward career, a condition more terrible than the delirium tremens of the drunkard. They imagine themselves pursued and watched. They flee in terror from imaginary enemies. It is little wonder that in such a condition of mental unbalance they sometimes commit terrible crimes.

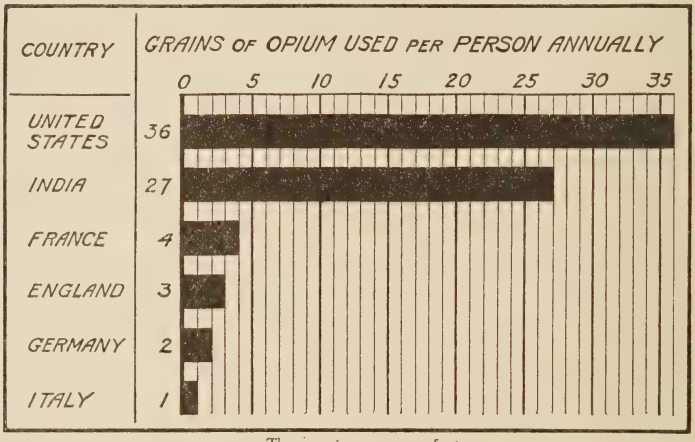
A Menace to America. It is sad to relate that our own fair country is more deeply inflicted with the drug habit than is any other nation in the world. We consume more opium per person than is consumed even in India, the home of the opium-producing poppy. If the opium consumed in America in one year were equally distributed to the inhabitants of the nation, there would be thirty-six grains for every man, woman, and child—enough to put the whole population under the influence of the drug for an entire month.

The committee of the United States Treasury previously referred to reported that there were probably a million victims of the drug habit at the time when their report was made. It is known that the number has rapidly increased during the years since the report of the committee was published.

Fighting the Drug Evil. Our Congress and most of our state Legislatures have passed laws for the suppression of the drug traffic. It is evident, however, that it is

[1] "The Menace of Morphine, Heroin, and Cocaine," by Montaville Flowers and H. R. Bonner.

hard to do much to suppress the evil, or even to check its growth, without international coöperation. These drugs of which we have been studying can be carried about in such small quantities that it is exceedingly hard to detect the drug peddler. The only effective way of dealing with the evil seems to be to reduce the production of opium and cocaine to the amount actually needed in medicine. About fifteen hundred tons of opium are produced in the world every year. Of this amount only about one hundred tons are used in medicine. The other fourteen hundred tons are smuggled into our country,



The per capita consumption of opium

and into other countries, to make victims for the drug evil. Our country has been trying to secure, through the Hague Tribunal, a reduction of opium production to the amount actually needed in medicine. Up to the present, opium-producing countries have not consented to this proposition of the United States.

Supplemental Lesson Materials

Send to The Narcotic Education Association, Pasadena, California, for literature on the drug menace.

Secure a competent physician to address the class on the dangers of narcotic drugs.

Secure from the Superintendent of Documents, Washington, D. C., a copy of the Porter Resolution and have this read in the class. (House Joint Resolution 453.)

SUNDAY SESSION

ALCOHOL, THE DESTROYER

Prov. 23:29-35; Jer. ch. 35

The drink evil is an old, old evil. It was one of the causes of the downfall of the Hebrew nation and it has been always a foe to national greatness and national progress. Our nation has now taken an out-and-out stand against this ancient evil, has outlawed it, and has pronounced a death sentence against its continued life in our midst. The work of carrying out these edicts of the Government now commands our attention, so the greater part of this lesson may profitably be given over to a consideration of this task. First, however, it may be well to point out the evidences which convict Old Alcohol of being always and everywhere a destroyer and a criminal.

What Alcohol Is. Alcohol is a chemical substance produced during the decay of certain substances such as grains or fruits. It contains none of the food value of the substances from which it is developed. It is not a food, but a poison. The human system seeks in every way to eliminate it as soon as possible after it has been taken into the body. Taken in any considerable quantity, it quickly produces delirium in the unfortunate drinker and a little later brings on a drunken stupor.

Alcohol is the active agent in all intoxicating beverages. It is foolish to talk of such drinks as whisky and gin as harmful and of wine, beer, and hard cider as harmless. The only difference in these drinks is a difference in the proportion of alcohol contained in each, together with certain differences of flavor and in the proportion of other substances of minor importance. Since alcohol is always a poison, no drink which contains any of it is ever fit for human consumption.

Alcohol and Athletics. The great baseball leaders of America have learned that they must have players who are not impaired by the use of strong drink, if they are to win. Connie Mack, manager of the Philadelphia Athletics, an organization which won the championship series two years in succession, has said: "Of the twenty-five players who won the world championship in 1910, fifteen do not know the taste of liquor. Baseball men are not now of the drinking class. The fact is that a big-league player has to be in trim day in and day out or he is sent to the minors. It's the survival of the fittest."

In 1908 a sixty-two-mile walking match was held in Kiel, Germany. Part of the contestants were drinking men and part were total abstainers. Although the total abstainers made up only twenty-nine per cent of the total number of contestants, they won sixty per cent of the prizes. Of those who failed to reach the goal, ninety-four per cent were drinking men while only six per cent were total abstainers. Alcohol is now known to be a deadly foe of muscular activity and physical endurance. A few years ago the exact opposite was believed to be true. Arctic explorers of that time always took along large stores of liquors. Modern Arctic explorers take none at all.

Alcohol and Skill. A series of tests were made in Sweden in which soldiers fired rapidly at a target. On certain days these soldiers were given a little alcohol on the day when the test took place and a little the evening before. On other days they were given no alcohol on the day of the test, nor were they allowed any for some days previous to that time. It was found that on the alcohol days they hit the mark on an average of three times out of thirty shots. On the no-alcohol days they hit the mark on an average of twenty-five times out of thirty shots.

Alcohol and Brain Work. Careful tests have shown that even the small amount of alcohol contained in a glass or two of beer lessens the power to memorize by something like twenty per cent. It has also been shown that alcohol weakens the retentive power of memory so that things memorized while there is alcohol in the body

are forgotten more quickly than are the things memorized when the body is free from the poison.

A careful study was made of the school children in one of the public schools of Vienna, Austria. It was shown that of the abstaining children forty-two per cent had high marks, forty-nine per cent fair marks, and only nine per cent low marks. Of the children who received twice a day drink containing a small amount of alcohol, twenty-five per cent received high marks, fifty-eight per cent fair marks, and eighteen per cent poor marks. The highest scholarship decreased with the increase of alcohol and the lowest scholarship increased with the increase of alcohol.

Alcohol and Accidents. One day a street car in the city of Philadelphia was discharging its passengers at a certain station when a large automobile drew near at a terrific rate of speed. The automobile crashed through the crowd of people who were leaving the car, killing three persons instantly and injuring a number of others. When policemen succeeded in overtaking the death car, they found the driver so drunk that he could not understand what had happened. He was a man who stood high in the business and social life of the city, but he had been at a banquet with some friends and illicit liquor had been offered. The fact that the driver of the car now languishes in the state penitentiary does not lessen the sorrow and loss in the homes that are darkened by that liquor-caused disaster. The danger of accidents is so greatly increased when alcohol is around that most transportation companies long ago demanded total abstinence among their employees.

Facts Concerning Prohibition in the United States. Since prohibition of the manufacture and sale of intoxicating liquors is now a part of our national Constitution, it has become one of the fundamental laws of our country. Nevertheless, the fight against the liquor evil is not over. The friends of liquor are making a determined effort to break down the laws intended for the enforcement of the Eighteenth Amendment. They are continually misrepresenting conditions in such a way as to deceive many, especially the people who live in other nations. The objects sought by these friends of liquor are easily seen.

They seek to convince people in this country that the prohibition law is a failure, and thus make it a dead letter, even though they may not be able to wipe it off the statute books. In the second place, they hope to hinder the spread of prohibition in other nations. Hence it happens that our citizens need instruction, not only in the evils of alcoholism but likewise in the present status of the movement to banish the liquor evil from our land.

1. *The Prohibition Amendment Was Not Adopted Hastily.* The friends of liquor say that the prohibition amendment was adopted without due consideration of its merits. They maintain that while the minds of people were absorbed in the problems growing out of the World War, the prohibition forces rushed their measure through Congress and through the state Legislatures. Nothing could well be further from the truth. For more than a century prohibition has been publicly discussed in our country. No question coming before the people of the nation has ever been better understood. Before national prohibition went into effect, thirty-three states had passed laws prohibiting the manufacture and sale of intoxicating liquor within their borders. More than four fifths of the territory of the United States was already under prohibition before the Eighteenth Amendment was adopted. Prohibition passed both houses of Congress after full discussion, and there was more than a two-thirds majority in its favor. The amendment establishing national prohibition was ratified by forty-six of the forty-eight states. To call such a law as the Eighteenth Amendment a piece of hasty legislation is to manifest a large disregard for the truth.

2. *Prohibition Has Reduced Crime.* It has long been known that certain forms of crime are directly traceable to liquor. This type of crimes has been greatly reduced by national prohibition. Honorable Roy A. Haines, Federal Prohibition Commissioner, says, "Crimes, due to drunkenness, have decreased sixty per cent since national prohibition went into effect." It is often stated by the friends of liquor that national prohibition has increased crime. The only sense in which this is true lies in the fact that many arrests have been made in order to

enforce prohibition. Any good law increases crime in this sense. In fact it does not really increase crime at all, but only the number of cases in which criminals are apprehended.

3. *National Prohibition Has Greatly Reduced the Amount of Liquor Consumed in This Country.* On this point the friends of drink are putting out statements so false as to be absurd. They are saying that more liquor is being consumed under prohibition than was consumed before prohibition became the law of the land. Anyone who uses his eyes can see that this statement of the liquor men simply is not true. It is probable that the prohibition law of the nation has reduced liquor drinking by nearly ninety per cent. It is unreasonable to maintain that a few liquor peddlers hanging around the alleys of our great cities are selling more liquor than was sold when there was a saloon on every street corner of the city.

4. *Prohibition Can Be and Is Being Enforced.* The main rallying cry of the friends of liquor is this: "The prohibition law is not being enforced and cannot be enforced; therefore it should be repealed." This rallying cry of the liquor men contains two false assertions and a false conclusion. The prohibition law is not enforced perfectly; neither is any other law. It can be enforced as well as other laws are enforced and is being so enforced in most of the states of the Union. What the friends of liquor really have in mind are certain great cities where the liquor interests have long been in control and which were brought under prohibition against their will when the Eighteenth Amendment was adopted. It is to be granted that under such circumstances the enforcement of the prohibition law is difficult, but it is by no means impossible even in such places. Our nation has said that liquor must go, and the nation is greater and stronger than any city within its bounds.

The false conclusion in the rallying cry of the liquor men lies in the assumption that laws ought to be judged, not on their merits, but on the evidence as to whether they are well enforced or poorly enforced. Poorly enforced laws are usually due, not to rash lawmakers, but to corrupt law-enforcement officers. Shall such offi-

cers have power to make null and void such laws as they happen to dislike?

5. *The Benefits of Prohibition Are Great and Far-Reaching.* No part of the Constitution of the United States has ever brought a greater blessing to the people of the nation than is being bought by the Eighteenth Amendment. It used to be maintained that the "blood money" which the saloon keepers paid into the treasuries of our cities was necessary for the maintenance of our public schools, our city streets, and our fire departments. Now that this source of immoral revenue is no longer available, our cities are undergoing improvement more extensive than were ever undertaken before. New and better schoolhouses are being erected and they are being filled with happy, well-fed children. All this only goes to prove that the policy of meeting the expenses of a city through a tax upon the sellers of dissipation was unwise as well as immoral.

In the business world streams of revenue which once flowed into the saloons and breweries are now turned into legitimate channels. Great business houses are launching out on enlarged enterprises and laboring men are building up bank accounts, as a direct result of the checking of the economic waste which was due to the liquor industry.

The Lesson Prayer

We thank thee, our Father in heaven, that we live in a land in which the saloon has been outlawed. We thank thee for the heroic men and women who worked faithfully for the cause of prohibition when it was only a forlorn hope. Help us to do our part in the battle for righteousness which is now being waged for the enforcement of law and for the honor of our flag. We ask in the name of Jesus, thy Son. Amen.

Supplemental Lesson Materials

Who were the Nazirites? Num. 6:1-4.

Isaiah, a temperance reformer of the eighth century before Christ. Isa. 5:11, 12; 28:1-8.

Secure booklet entitled "Handbook of Facts About

Alcohol," by Cora Frances Stoddard, from the American Issue Publishing Company, Westerville, Ohio.

Secure pamphlet, "Alcohol in Everyday Life," from same address as above.

Write to the Department of Moral Welfare, Board of Christian Education of the Presbyterian Church in the U. S. A. for free literature on temperance. The address is Columbia Bank Building, Pittsburgh, Pa.

Look up biographical material on lives of John B. Gough, Neal Dow, Frances Willard, John P. St. John.

EXPRESSIONAL SESSION

THE PLACE OF PHYSICAL HEALTH IN A GREAT AND USEFUL LIFE

Mark 3:13-19

Jesus chose twelve men to be with him continually as his disciples. He chose these men in order that he might prepare them for the great task of carrying on his work after he should be taken from them. He doubtless chose them because they had the intellectual and spiritual possibilities which would enable them to become worthy representatives of their great Teacher. They were not spoiled by prejudices as were so many of the Pharisees. They were not too proud to learn. They were honest of heart and earnest of soul.

It is probable that Jesus likewise took into consideration the physical characteristics of these twelve men and gave due weight to their fitness to become his followers and helpers in this regard. They were evidently all men of vigorous health. We have no information indicating that any of them were ever sick during the time they were with Jesus. Tradition says that they all, with the exception of John and Judas Iscariot, gave their lives as martyrs of the faith. Judas hanged himself and John lived to be nearly a hundred years old. They were men of the out of doors. Several of them were Galilæan fishermen. The country was full of cripples and lepers

and blind persons. Jesus was moved with compassion for these physically defective people and healed them of their infirmities, but he did not choose them to be his most intimate associates in the great task which he had undertaken.

Vigorous health is usually necessary for a great and useful life. There have been a few heroic souls who have done great things in spite of the handicap of physical weakness. Paul was not always in the best of health. Francis Parkman wrote some of his greatest books when he was so weak that he had to be helped into the saddle in order to continue his journeyings with the Indians and frontiersmen of whom he was writing tales. Pope, the poet, was a little hunchback who could stand erect only by having his body supported by bands and braces.

Most of the people who have accomplished worth-while things in life, however, have had the almost inestimable help which comes from sound health and physical vigor. It is, therefore, a great mistake for anyone who is ambitious for a great and useful life to neglect the care of the body and to disregard the laws of health.

Physical health gives that strength without which the great labors needed for large success cannot be carried on continuously. Physical health likewise helps to secure mental vigor and spiritual balance. Youth is the time for laying the foundations for physical well-being. If youthful habits undermine the physical vigor, there are apt to be tragedies a little further along in life. How foolish it is, then, for boys and girls to throw away their physical strength as though it were a burden of which they would gladly rid themselves!

Some Truths from the Lessons We Have Been Studying

The use of narcotic poisons is one of the surest ways for young people to miss living great and useful lives.

In seeking to eliminate alcohol as a beverage, the Eighteenth Amendment is seeking the physical, mental, and spiritual welfare of the American people. Laws, as well as persons, ought to be judged in accordance with their motives.

The temperance movement has truth on its side, and it will prevail in our land and in every other.

Review Questions

1. Name some habit-forming drugs and describe their effects upon the body.
2. How does the drug habit often lead people to commit crimes?
3. Tell of our nation's attempt to suppress the drug traffic.
4. Tell of the effects of alcohol on the body.
5. Give some arguments in favor of the maintenance of national prohibition.

Bible Verses

Judg. 13:13, 14; Prov. 20:1; 21:17; 23:20, 21; Hab. 2:5; Eph. 5:18; I Peter 4:3; Isa. 40:29-31; Luke 9:10, 11.

Study Topics

1. Temperance organizations which helped to win the prohibition victory in the United States. (Women's Christian Temperance Union, Good Templars, Anti-Saloon League.)
2. The progress of temperance in other lands.
3. The Olympic games of ancient and modern times. (Handbook, p. 27.)
4. Swimming as an all-round exercise. (Handbook, p. 26.)
5. Horace Tracy Pitkin, athlete and missionary. (Handbook, p. 65.)

Projects

1. Make charts illustrating the evils of intemperance. Many suggestions for such charts may be found in the Handbook of Modern Facts About Alcohol, American Issue Publishing Company, Westerville, Ohio. Large sheets of cardboard with gummed letters and colored tape may be obtained from most stationery stores or from the Dennison stores. These charts, if carefully made,

may be displayed in the church school, the church, or some other public place. They will be found very useful in studying the problem of intemperance.

2. Compose a Code of Health Laws for the class.

3. Study health conditions in the community and report on suggested improvements.

4. Plan an athletic tournament for members of the class and invite some other church school to join in the enterprise.

Club Activities

Discuss the matters taken up in the Handbook, pp 82-90. Plan for a debate on the subject: "Resolved, That Our Public Schools Should Carry on a Larger Program of Athletics." Make a study of track and field athletics in preparation for the tournament project. (See Handbook, pp. 91-119.)

CHAPTER IV

POISONS WHICH HINDER THE ATTAINMENT OF A GREAT AND USEFUL LIFE

II. TOBACCO

WEEK DAY SESSION

NICOTINE A DEADLY POISON

Ps. 18:29-35

The Eighteenth Psalm is believed by many to have been written by David when he was living as a fugitive because of the jealous wrath of King Saul. By his physical prowess and his keenness of wit David had been able to escape from all the snares which the king had laid for him. Many people who had grown tired of Saul's gloomy misgovernment were rallying to the standard of revolt which David had set up. The prospects of David were growing brighter.

Instead of being puffed up by his successes, David gave God the praise. When his fine physical strength enabled him to escape from Saul, David said:

"For by thee I run upon a troop;
And by my God do I leap over a wall. . . .
For who is God, save Jehovah?
And who is a rock, besides our God,
The God that girdeth me with strength?"

It was Jehovah who gave his servant's arms strength to "bend a bow of brass" and to prevail in battle.

David would have thought of any habit of his which would lessen his physical well-being as a sin against Jehovah, as a profaning of a holy gift from God. This is also the Christian view of the matter and it is well for us to keep it in mind as a background for the lesson which is to follow. No person can say, "My bodily strength is mine and I can use it as I please." Our

bodily strength is not our own; we have received it through the providence of God who gave us godly parents and conditions which have helped to give us physical health from the days of infancy. It is well for each of us to ask ourselves constantly, "What have I which I have not received?"

We have been studying about some poisons which greatly lessen the probability of a great and useful life for the person who takes them into his body. Can you think of a person living a great and useful life if he is a slave to opium or cocaine? Can you think of anyone living nobly and unselfishly if he is a slave to alcohol?

We are to study in this lesson, and in the lesson which follows it, about another poisonous plant and its effects upon the bodies, minds, and spirits of those who habitually introduce its poisonous substance into their blood vessels. There are some people who maintain that tobacco is not harmful to men who have reached full maturity. If we find that this opinion is without foundation and that tobacco contains a poison more deadly than that contained in the Oriental poppy or in the leaves of the coca plant, we shall be in a position to appreciate the peril which lies in the popular misunderstanding concerning the nature of tobacco and the effects of its use. Because almost everyone knows the deadly peril which lies in the use of opium and cocaine, the danger from these drugs is lessened to a certain extent. At least, the danger is confined to the comparatively small group of people who are ignorant, desperate, or foolhardy, and who are therefore foolish enough to trifle with such dangerous drugs. The number of people who know the effects of alcohol and who let it strictly alone is constantly increasing. But there is no such understanding of the effects of tobacco. Millions use it habitually. Thousands praise its virtues. If there is harm in tobacco, it is easy to see how it might do far more injury to the human race than either opium or alcohol because of its wider use.

The Tobacco Plant. The tobacco plant is a member of the nightshade family, a group of plants which contains many poisonous species. It was found in cultivation among the North American Indians when this

continent was discovered. Where the Indians got it is a mystery. It is still found growing in a wild state about the ancient camping sites of the Indians, but it has the appearance of being a plant which has escaped from cultivation and not a native in such regions.

Columbus found the natives of Cuba to be addicted to tobacco-smoking. They rolled the large leaves into rude cigars and smoked them. Some of the sailors of Columbus learned to smoke, and when their friends urged them to give up the custom these sailors said that they found it impossible to do so. Soon the habit of smoking was introduced into Europe and the use of tobacco for smoking, chewing, or as snuff has spread over nearly the whole earth. Stefansson found some Eskimo tribes among whom it was just being introduced.

This advance of the tobacco habit over the earth has not been at a uniform and steady rate. There have been times when it seemed as if the use of tobacco would be discontinued. During the reign of Queen Anne in England, no one of any culture used tobacco, though its use had been almost universal in that country only a few decades before. There have been other times when the use of tobacco spread with great rapidity. We are living in the midst of one of these periods when the use of tobacco is rapidly increasing.

Destroying Insect Pests. The other day the writer of this book discovered that his garden flowers were being injured by plant lice. He went to a florist and asked him what to do. The florist gave him a little bottle containing a dark, ill-smelling fluid. It was called "Black Leaf" and the outside of the bottle was marked with a skull and crossbones and the word "Poison." The florist said that the liquid in the bottle was extracted from tobacco leaves. The directions were to mix one teaspoonful of the liquid with a gallon of water. Even in this highly diluted state the liquid killed every plant louse it touched. The bottle contained nicotine not in its pure form but mixed with various other substances and diluted with water. Nicotine is not the only poison found in tobacco; there are more than a score of other poisonous substances contained in the leaves or developed during the combustion of the tobacco in the pipe or in the cigarette.

Poisoned Blood. A boy who was not feeling well went to consult a physician. The physician knew at a glance what the source of the lad's trouble was. He said to the boy, "You smoke thirty cigarettes a day, do you not?" The boy admitted that he did, but said that the use of tobacco had nothing to do with the case. He maintained that he had been working too hard and wished the physician to give him a tonic, or something to tone him up. The physician tried to explain to the lad that his system was full of nicotine and that it was the presence of this poison in his veins that made him unable to stand hard labor. The young fellow was hard to convince and intimated that he thought the doctor a little bit crazy. "I will show you," said the physician. He went to a cupboard and returned with a dish in which there were some leeches, little wormlike animals which fasten themselves to the flesh of men or animals and suck out the blood. Boys sometimes find them upon their flesh after swimming in a pond or sluggish stream. "Bloodsuckers," the boys call them.

The physician allowed one of the leeches to fasten itself on the boy's arm. In a few seconds it dropped off dead. The boy thought that the leech might have been about ready to die anyway. So the physician tried two more of the creatures on the boy's arm and they both died as quickly as the first. The boy's blood was so full of nicotine that it poisoned the leeches, killing them almost instantly.

Experiments on Rats and Other Animals. Extensive experiments have been made on rats, guinea pigs, and other small animals, to test the poisonous nature of nicotine. If a speck of nicotine so small that you can hardly see it with the naked eye is injected into the veins of a rat, the animal goes into convulsions within a few seconds and is dead within a minute or two. Put a drop of nicotine on the tongue of a cat, and it will die within an hour. Let a few drops of nicotine fall into the bowl which contains your goldfish and they will begin to act in a strange manner and in a little while they will all be dead. In California a herd of cows broke into a tobacco field and ate some of the leaves from the tobacco plants. Four cows died that night and the next day nearly the

whole herd were dead. A careless father left his chewing tobacco lying on the floor. His little baby, just learning to creep, got hold of it, ate some, and died, in spite of all the physician could do.

One of the Most Deadly Poisons Known to Science. The fact is that nicotine is one of the most deadly poisons in the world. It has been said that only one other poison, namely prussic acid, is more deadly. Every cigarette contains from one half to one grain of nicotine. One fifteenth of a grain of nicotine taken directly into the human system has been known to cause death to an adult. Every cigarette, therefore, contains poison enough to kill a dozen boys if it were injected directly into their veins.

The cigarette is specially harmful because in the combustion of the tobacco and the paper wrapper a poison called furfural is developed and adds its baneful effects to those of the nicotine. Furfural is said to be fifty times as poisonous as alcohol. Can any possible good come from taking such poisons into our mouths, into our lungs, and into the blood currents that sweep through all portions of our bodies?

Poisoning Lives at Their Very Beginning. The earlier the body of an individual comes into contact with nicotine the greater is the harm produced. A grown man may smoke continually without apparent evil effects. That there are no visible and immediate effects, however, is no proof that there are none. The little ten-year-old son of the same man may smoke a few cigarettes on the sly and the disastrous results become quickly evident to everyone who knows him. The baby in the cradle of a home in which the air is continually contaminated with nicotine may suffer more than the thoughtless men who smoke about the house.

Some years ago a series of experiments were made in Hartford, Connecticut. Two incubators of the same kind were filled with eggs from the same poultry yard. These were given exactly the same care except that under one set of eggs a little tobacco smoke was blown each day, while this was not done to the other set. In due time the chicks began to appear. Of the eggs which had not been smoked nearly ninety per cent hatched and the chicks

were healthy. Of the eggs which had been smoked hardly more than half hatched and of the chicks coming from this incubator many died within a few days after coming out of the shell. On breaking open the eggs which remained in the incubator which had been given the tobacco smoke, it was found that some contained chicks fully developed but dead. They had managed to live and develop, but had not the vigor needed to pip the shell and come forth into the light. Others were only partly developed, showing that the deadly nicotine and furfural falling on the shells of the eggs had penetrated to the spark of life within and extinguished it. It is well for us to remember that nicotine seems to have a special aptitude to poison life at its very beginning.

Why Are Not All Tobacco Users Poisoned and Killed by the Nicotine Contained in the Tobacco Which They Consume? Many thoughtless people believe that this talk about tobacco containing a deadly poison is all nonsense. They see people using it every day who give no evidence of being poisoned. The explanation of this apparent harmlessness of tobacco is not far to seek. The effects of many poisons are not immediate and visible. It is entirely possible for a man to shorten his life ten years by introducing nicotine into his veins and yet never know that he is shortening his life. His friends may never know it. Moreover, there is such a thing as becoming accustomed to the presence of a poison in the system. By taking very small doses of strychnine and gradually increasing the amount, men have been able to accustom themselves to the presence of this powerful drug in their bodies. They have become able to take doses of the poison which would have killed them very quickly at the beginning. It is somewhat the same with nicotine. When taken for the first time it produces vomiting, dizziness, and other symptoms of poisoning. When it is taken again and again, these symptoms tend to disappear. Nature protests against the poison for a time. Later, she adjusts herself to it as best she can.

A third explanation lies in the fact that the tobacco user does not get all the poison which the tobacco contains. A good deal passes off in the smoke. In the case of the tobacco chewer, only a portion of the nicotine is

absorbed by the mouth. The remainder is spit out or left in the quid which he throws away.

Supplemental Lesson Materials

Secure literature on tobacco from the Department of Moral Welfare.

Read Chapter IX in "Tobacco and Mental Efficiency," by O'Shea. (Macmillan Co.)

SUNDAY SESSION

THE PHYSICAL EFFECTS OF TOBACCO

I Cor. 10:23-33

A young high-school student who had become a smoker of cigarettes was very fond of outdoor sports, especially of baseball. The athletic coach had warned the lad that smoking might injure his skill as a ball player, but the student laughed at such notions. One day it was very hot and the team played a hard game. When the smoking student went to a shower bath after the game, he found his clothing wet with perspiration. What is more he found that his clothes were dyed a sickly yellow tint. He made inquiry as to the cause of this and found out that his body was so filled with nicotine that it came out in his perspiration and colored his clothing. He was so disgusted at the idea that he declared that he would never smoke another cigarette. Now what effect would all that poison in the boy's body have upon his strength and skill? Scientists have been studying this question with great care and nearly all answer it somewhat after the fashion of the following paragraphs.

Tobacco Is a Deceiver. The first drunken man the writer ever saw was staggering around on the porch of a little country store in the state of Kansas on a Fourth of July. He was so weak that he could hardly keep himself erect, but he was saying: "I can throw any man in town. I can throw any man in town." Poor fellow,

he believed he could throw the strongest contestant who might present himself, but a child could have pushed him over. Alcohol is a deceiver; it makes fools of people by causing them to believe that they are strong when they are weak, that they are saying bright things when they are talking like driveling idiots.

Tobacco, too, is a deceiver. It deceives in a sly way, but quite as truly as does alcohol. It makes people feel that they are steady of nerve when their nerves have really been unstrung. It makes people think that they are mentally alert when their minds have really been beclouded. People who use tobacco do not recognize these deceptions; of course not, for they are the ones deceived. Their close friends may detect the truth, however, and when the matter is tried out in a mechanical test the results appear. A machine will not lie and it cannot be deceived by tobacco. Let us consider one such test made some years ago in Hartford, Connecticut.

An apparatus was devised consisting of a small table on the top of which were strips of copper. These strips were arranged at various distances from each other. The first two strips were about a quarter of an inch apart, the next two a little nearer together, and so on until the last two strips were separated by only a very narrow slit, hardly more than a hairbreadth. A pencil with a fine copper point was connected electrically with a dial. A young man sat down at the table and passed the point of the pencil through the slits, trying to do so without touching the strips of copper. Every time his pencil touched one side of the slit the fact was shown upon the dial.

A young man would try it a number of times when he had not used tobacco. These results would be reduced to an average which indicated his muscular control when he had used no tobacco. Then on some other day the same young man would try the same experiment after having smoked one or two cigars. After smoking he would nearly always express himself as confident that he could make a better record than he had made without the aid of tobacco. He felt that he was steadier of nerve because of the tobacco which he had used. The machine would not lie, however, and it could not be deceived. In every case the young man made a poorer record after

smoking than he had made when no tobacco had been given to him. Steady muscular control grows less with the introduction of nicotine into the system. The young high-school student did not realize this. Because he felt more capable of hitting the ball after smoking, he imagined that this was actually the case. Tobacco deceived him. It has been shown that tobacco decreases by a very noticeable percentage the number of hits a ball player is able to make.

Tobacco Heart. Careful and extensive experiments carried on under the direction of Dr. O'Shea, of the University of Wisconsin, make clear the effect of tobacco on the rate with which the heart beats. Out of sixty such tests the rate was increased in all but three cases. In some instances the increase was as much as twenty-two per cent. This increased activity of the heart is Nature's attempt to get rid of the nicotine which has entered the body. It wastes energy, disturbs the nervous system, and lessens efficiency. In some cases, long-continued use of tobacco leads to a disease known as "tobacco heart." The action of the heart becomes so disturbed that the circulation is seriously deranged and the victim falls down unconscious when an attack of the malady comes on.

Tobacco Is a Foe to Speedy Muscular Activity. Speed is one of the necessary qualities for every baseball player who amounts to anything in the game. A good ball player must be swift in his motions. The young high-school student knew this and tobacco made him feel as if he could run faster than he really could. It lessened his speed and at the same time beguiled him into thinking that it had increased his speed. The experiments of Dr. O'Shea showed that in most cases tobacco reduced the ability to execute speedy motions by a considerable percentage.

Tobacco Is a Foe to Endurance. Dr. O'Shea's experiments showed that, almost without exception, tobacco reduced the power of endurance. A ball player must be able to undergo strenuous physical exertion for some hours at a time. If he gets tired easily and begins to lose vigor, he is no good as a ball player. In this respect, too, our young high-school friend was deceived. He felt as if a cigarette freshened him up for a renewal of the

game, but it really did nothing of the kind. In fact, it hindered the efforts which his body was all the time making for the maintenance of physical vigor.

Tobacco Hinders the Development of Skill. Selby A. Moran, of Ann Arbor, Michigan, has been a teacher of shorthand for thirty years. He is recognized the country over as an authority on methods of teaching stenography. This is what he says about cigarette-smoking and the handicap it imposes on the man or boy:

"During my experience, covering nearly a third of a century, I have yet to discover among the thousands of young men whom I have had in my classes a single instance where a young man who became a slave to the cigarette habit during his early years has ever been able to develop into more than a third- or fourth-rate stenographer. If this is true in the development of shorthand ability, it is undoubtedly true in every other kind of work where steady nerves, clear minds, and physical skill are required."

His Brother's Keeper. In the Scripture passage chosen for this lesson, Paul is writing to the Corinthian Christians regarding a matter which was causing them much concern. In the markets of Corinth there was offered for sale meat which had been used in the ceremonials wherein idols were worshiped. The thrifty people of Corinth after offering meat to their gods took it away from the altars and sold it in the markets. Now some Christians of Corinth felt that followers of Jesus ought not to buy and eat such meat. Other Christians maintained that an idol was nothing but an object of wood or stone and that it made no difference whether or not meat had been used in idol worship. Paul heard about the controversy which was in danger of splitting the church and wrote to the Corinthians about it. He felt that there was really nothing wrong in buying and eating such meat. But he advised that so long as any of the Christians felt as they did about the using of such meat, the other Christians ought to refrain from buying it. He said that if the eating of meat should make a Christian brother to stumble, he would eat no more meat as long as he lived.

This kindly consideration of the good of other people should characterize our attitude toward the tobacco habit.

Let us suppose that a man or a boy is fully persuaded that he can use tobacco without any harm to himself. He is probably mistaken in the matter, but never mind that just now. If God has given him a fine physical strength and a perfect health which can withstand the effects of tobacco, is that all there is to it? Not from the Christian point of view. The man must consider the effect that his example may have over some other person, some young lad who admires him, but who cannot take up the tobacco habit without serious harm. The boy who uses tobacco must consider the effect of his example on his younger brothers—brothers in the family, if he has them; if not, his young brothers in the great family of God.

The first and most important question for the tobacco user is not, "Will this habit do me harm?" but, "Will it harm anyone else?" Having answered this question, he ought to go on to ask, "Will it do me any good?" Most tobacco users confess that tobacco does them no good, even when they refuse to admit that it harms them.

How a Christian Should Look at the Matter. What has just been said indicates something as to how a Christian should look at the tobacco question. He should view it unselfishly, considering first its effects upon others—his children, if he has any; his relatives in the home, especially the women of the household; his friends.

There are other ways in which a Christian will look at the matter. He will examine it in the light of Christian ideals. A Christian is supposed to be an idealist, that is, one who strives after all that is highest and best and purest in life and conduct. He will ask himself this question before taking up the tobacco habit: "Which is the more excellent way, to use tobacco or to let it alone?"

The Christian has an example of perfect conduct set before him in the life of Jesus. He will test his own choices by this standard. He will ask, "What would Jesus do?" The Christian is a person set under authority. He has taken Jesus as Lord and Master. With him the choice or rejection of tobacco will not be a merely personal matter. He will face the question in a manly way and he will seek divine guidance saying, "Lord and Master of my life, what wilt thou have me choose?"

The Lesson Prayer

Lord, we need thee at all times. Especially do we need thee when we are about to make decisions which will affect all our future lives. Help us in these times of decision. Hold before us the high ideals of the Christian religion. Give unto us a spirit of Christian independence so that we may not drift into evil when the crowds drift into evil. Give unto thy servants the splendid spirit of independence which has characterized the prophets and moral leaders of all times. We ask in the name of Jesus Christ. Amen.

Supplemental Lesson Materials

Some great American athletes who lived clean lives. (Handbook, pp. 120-128.)

The use of tobacco among high-school students. "Tobacco and Mental Efficiency," by O'Shea, Chapter VII. (This book should be available for every teacher of these lessons. In many communities it may be borrowed from the libraries. If it cannot be thus obtained, the church school should purchase a copy for the use of the church-school teachers and pupils. The teacher of this lesson may use this chapter in any one of several ways. She may assign the whole chapter to some one pupil and have that pupil report in the class. She may assign parts of it to different pupils. She may read the chapter herself and give its contents to the pupils.)

Paul's admonition to the Philippian Christians. Phil. 4:8, 9.

EXPRESSIONAL SESSION

THE PLACE OF AN INDEPENDENT SPIRIT IN A GREAT AND USEFUL LIFE

Josh. 24:1-28

Our Scripture lesson is the farewell address of Joshua to the people whom he had led in the conquest of Canaan. This heroic old soldier was also a great orator. His

address is a masterpiece of simple eloquence. It is well worth a comprehensive study as a literary production, but in this lesson we are concerned with the character of the speaker rather than with the contents of his address. Note the splendid spirit of spiritual independence which characterized this hero of many battles, this helper of Moses for forty years of wilderness wanderings, this general of military genius whose wise leadership has enabled Israel to overcome fenced cities: "And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah."

Most boys who become tobacco users are drawn into the habit because they drift with the crowd. They lack that spirit of independence which dares to stand alone. They are afraid of being called puritanical and peculiar. A high-school boy who refused to smoke when urged to do so by his schoolmates was ridiculed as a "sissy," but he replied: "If you fellows are bound to smoke, do it; but I have chosen to do otherwise. If you don't like my choice, you can lump it." That young fellow had the spirit of Joshua. Before his courageous stand for his ideals, the cigarette smokers were silenced. Down deep in their hearts they respected the lad who had dared to stand up for his ideals. They knew that he was right. It takes a strong boy to live a clean life; any weakling can drift with the crowd to do evil.

Some Truths from the Lessons We Have Been Studying

David was a lad of independent spirit. The hosts of Israel were afraid of Goliath, and fear is the most contagious thing in the world, but David was not affected by it. Perhaps his years of solitude in the wilderness as a herder of sheep had developed in him a spirit of independence.

It is said that four fifths of American men use tobacco in some form. It takes a good deal of independence for a boy to refuse to walk with such a multitude.

The Christian desires the good will of his fellow men, but he will not sacrifice principle in order to secure it.

Review Questions

1. Show that nicotine is a poison.
2. Why is nicotine especially harmful to children and youths?
3. Why are not all tobacco users killed by the poisons in the tobacco which they consume?
4. Show that tobacco is a deceiver.
5. How should a Christian look at the tobacco problem?

Bible Verses

Ex. 22: 2, 3; Prov. 1:10; 16:29; Col. 3:14; John 10:27; Rom. 14:21; I Thess. 5:15; II Tim. 2:20-22; I Peter 2:21; II Peter 2:2.

Study Topics

1. The spiritual independence of Jesus. I. His attitude toward the law. Matt. 5:21-48.
2. The spiritual independence of Jesus. II. His attitude toward hindering traditions. Matt. 15:1-9.
3. The spiritual independence of Jesus. III. His attitude toward social prejudices. Matt. 9:9-13. (A publican called to be a disciple.)
4. The spiritual independence of Jesus. IV. His attitude toward race prejudices. Luke 10:25-37. (Made a Samaritan the hero of one of his greatest parables.)
5. Why spiritual independence is necessary for one who is to be a leader.

Projects

1. Organize a *"Viri Sumus* Band" among the boys of the class. (For information concerning such an organization write to the Department of Moral Welfare, Board of Christian Education of the Presbyterian Church in the U. S. A. Columbia Bank Building; Pittsburgh, Pa.)
2. Get boys in the class, and those who are not members of the class, to sign The Anti-Tobacco Union Pledge.

(Cards containing this pledge may be obtained from the address previously given. Its form is indicated below.

Anti-Tobacco Pledge

For Christ and Home and Country, I hereby enroll myself a member of

The Anti-Tobacco Union of America

and promise to abstain, with divine help, from the use of tobacco in all forms, and to encourage others to do likewise.

Date_____ Name_____

Witness_____

PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION, PITTSBURGH, PA.

3. Form a swimming class under the direction of a competent teacher. (See Handbook, pp. 129-146.)

Club Activities

Make a study of life-saving methods. (See Handbook, pp. 147-154.)

Plan field trip for the collecting and preserving of insects. (See Handbook, pp. 197-201.)

Discuss ways in which members of the club can do a daily good turn.

CHAPTER V

POISONS WHICH HINDER THE ATTAINMENT OF A GREAT AND USEFUL LIFE

III. TOBACCO (Concluded)

WEEK DAY SESSION

TOBACCO AND INTELLECTUAL EFFICIENCY

Prov. 8:1-21

This passage of Scripture expresses an Old Testament writer's appreciation of wisdom. He regarded wisdom as of more value than gold. The Old Testament writer was right. All sane philosophers agree with him that the power of the mind to think, understand, and decide is of far greater value than any material possession. It is mind power that gives mankind supremacy over all other creatures. Anything, therefore, which hinders the mind power of a man does him great injury. We have been studying the effects of tobacco on the physical qualities of the individual. We have seen that there are strong evidences that tobacco injures the body, weakening it, lessening its powers of endurance, and laying it open to attacks from disease. We are not yet through with tobacco. It must stand before another tribunal, charged with an even more serious crime than its sins against the bodies of those who use it. It stands charged with being an enemy of mental power. Does tobacco hinder the power of the mind to think, to understand, to work? These are important questions. Any young person of worthy ambition will be anxious to know what answer must be made to them.

It is fortunate that the effects of tobacco have been studied in a careful and scientific way. We have had a good deal of offhand opinion regarding the effects of tobacco. These opinions have been both friendly and unfriendly toward the use of the weed. Careful investigations, however, have lately been made in which the

element of personal opinion has been eliminated and the findings of these investigations have been, therefore, of special value. A number of these investigations and their findings will now be considered.

Students Who Began to Use Tobacco in High School. A careful investigation was made of forty-two boys who began to use tobacco during their high-school course. The aim of the investigation was to find out whether the use of tobacco aided these boys in their school work or whether it hindered them. We may assume that they were all boys of more than average intellectual ability. They were in high school and few boys or girls ever reach high school unless they are somewhat above the average in mind power.

The opinions of the boys' teachers were secured and their grades as recorded in the school registers were examined. In most cases the boys bore testimony as to the exact time in their high-school course when they began to use tobacco, usually in the form of cigarettes.

Of the forty-two boys none showed any increased mental efficiency after they began to use tobacco. Three of them showed no apparent loss of mental power as a result of having formed the tobacco habit. Thirty-nine gave evidence that the use of tobacco had done them mental injury. In some cases this injury was very marked. One of these boys was at the head of his class, but after beginning the use of tobacco he began to drop lower and lower in his standing until he was at the foot of his class. He dropped out of school finally, without completing the course. One was a boy so proficient in arithmetic that the principal of the high school pronounced him the best mathematician in the school. He began to use cigarettes and failed to graduate with his class. In his final examinations he failed even in mathematics.

These are not isolated cases. Every high school could furnish many such tragedies. Young lives are being blighted by the thousands in our schools by the poison of nicotine and public-school teachers know it well. No unprejudiced person who looks at the facts can fail to be convinced that tobacco is a curse to the American schoolboy.

EFFECTS OF TOBACCO ON HIGH-SCHOOL BOYS

Reduced Mental Efficiency

39

No Apparent Change in Mental Efficiency

3

0 Increased Mental Efficiency

Boys Who Begin to Smoke in the Elementary School. It has been shown that few boys who begin to use tobacco when they are in the elementary school ever enter high school. Sometimes they do not complete the lower grades and so never become eligible for the high-school classes. Sometimes they seem to have no ambition to pursue their studies further, and quit school as soon as they are graduated from the elementary grades. Of the tobacco-using boys who finish the lower grades and enter high school it is found that they average a year and a half older than the boys who have never learned to smoke. John Howard Dickason says, "Cigarettes tear down and nullify the work of the teacher as nothing else does in the land." There are 2700 new recruits made every day for the cigarette army, and most of them are boys. The boys are not wholly to blame. They see men smoking, men whom they admire. They read the false statements of the advertisements with which the Tobacco Trust has flooded the country, and they do not know that in becoming cigarette smokers they are lessening their chance to live nobly and usefully.

Tobacco Retards the Activity of the Brain. Scientific experiments, which we cannot here explain fully, show the effect which tobacco has on the activity of the brain and nervous system. It has been discovered that tobacco slows down the nervous processes in practically every case examined. The brain usually works more slowly under the burden of nicotine than it does when it is free from the presence of the poison. Dr. A. D. Bush, of the University of Vermont, found by experimenting upon certain young men in that institution that the use of

tobacco had as one of its immediate effects a reduction of brain activity equal to ten and one half per cent. What boy could wish for such a handicap?

Dr. T. D. Crothers, of Walnut Lodge Hospital, Hartford, Connecticut, concludes that "tobacco is a more or less dangerous narcotic to the senses and to the higher brain activities, and no person can be in complete possession of his faculties and power of control and exercise the highest efficiency possible who uses tobacco."

The Words of a College President. David Starr Jordan, for many years president of Leland Stanford University, has said: "Boys who smoke cigarettes are like wormy apples—they drop long before harvest time. They rarely make failures in after life, because they have no after life. The boy who begins smoking before his fifteenth year rarely enters the life of the world. His further progress is blocked. His future lies behind him. When other boys are taking hold on the world's work he is concerned with the sexton and the undertaker."

The Almost Unanimous Verdict of Educators. It is safe to assume that the teachers, school principals, and school superintendents who make up the educational force of our public-school system are better acquainted with the American boy and his intellectual development than any other group in the country. These educators are almost a unit in declaring that the use of tobacco is a great hindrance to the intellectual progress of their pupils. Even the teachers who use tobacco themselves, and we are glad to say that the numbers of such teachers is comparatively small, admit that tobacco is a bad thing for the boy.

Why Some People Believe That Tobacco Increases Their Mental Efficiency. There are not a few people who honestly believe that tobacco helps them to think clearly and to perform mental labors more long-continued than they could otherwise perform. The results of practically all scientific investigation indicate that these people are mistaken. Two factors enter into their faulty conclusions. The first of these has been mentioned in a previous lesson. Tobacco is a deceiver. Just as it makes a person feel steady of nerve even when it has really made him unsteady of nerve, so it makes a person

feel more keenly alert when he has really lost mental alertness.

The second cause is a little more difficult to understand. It depends upon what we call the law of association. Perhaps an illustration will help to make it plain. A certain minister was preparing his sermons one very sultry day. He went into the church auditorium and lay down in a cool corner behind the pulpit. There he thought out the plan for his sermon. The next time he had a sermon to prepare he sought the same spot and finally formed the habit of planning his sermons in the place named and in the position which has been stated. After a time he began to find it impossible to plan his sermons in any other place and in any other position. His mind had formed what psychologists call an "association" between that particular spot in the church and the process of sermon-building, and had begun to refuse to work unless the accustomed environment was present when that particular mental activity was to be undertaken.

Now this is what happens to a tobacco-smoking author. We will say that the author has been accustomed to write books with a cigarette between his lips. After a time he finds that his thoughts do not flow freely unless the cigarette is there and he imagines that it is the smoke from the cigarette that stimulates his flow of ideas. The cigarette has become associated with the intellectual labor of writing books. This is not to say that the tobacco itself is a help to mental efficiency. The mental power of the author is not really increased by the fumes from the cigarette. Indeed, the mental power of the author may have been injured by the habit. He might accomplish greater things if he depended for his inspiration on worthy ambition and persevering will power rather than upon a freakish relationship to a bit of tobacco rolled in a paper wrapper.

A third factor may possibly enter into the situation. It is possible that tobacco has some drug effects similar to opium and other like substances. The opium user who has established the habit of using that drug has reached a condition where he is actually unable to do any work without the aid of the narcotic poison. He must

have opium in order to be anything like his normal self. It may be that long-continued use of tobacco has somewhat the same effect. If this is the case, tobacco has come to be a necessity, in a certain sense, but it does not really add anything to the mental power of the individual using it. The tobacco taken under such conditions only helps the user to regain a part of the power he has lost, and to be a little nearer what he might have been if he had never used it. Like liquor and opium, tobacco may seem to undo a part of the mischief it has done, but such help is a poor argument for its use.

A Colossal Crime. When the World War was in progress and America had been drawn into the conflict, the tobacco interests pursued a course of action which future generations will look back upon as a colossal crime. They laid far-reaching plans to fix the tobacco habit on every American lad who was enrolled in the service of his country. They flooded the country with advertisements making false claims for tobacco. They said that it was needed to give the soldier boys steady nerves and mental alertness. Carloads of cigarettes were shipped to the armies. Many people who had not favored the cigarette habit were carried away with this immense mercenary scheme and gave their money to help furnish free cigarettes to the soldiers. The boys helped to win the war, but they won in spite of the cigarette and not because of it.

Now the tobacco interests are reaping their golden harvest. They have increased the number of cigarette smokers by millions. They boast of the billions of cigarettes they make and sell. They are reaping their harvest, but they have fastened upon millions of young men a habit which will never do a single one of them any good, and which will do most of them much harm. The American people will sometime realize the colossal and unpatriotic greed which has brought about the greatest increase of cigarette-smoking the world has ever witnessed.

Supplemental Lesson Materials

"Patriotism and Citizenship." (See Handbook, Chapter XX.)

SUNDAY SESSION

TOBACCO AND CHARACTER

Phil. 3:7-14; I Cor. ch. 13

In the two passages of Scripture chosen as the basis of this lesson, Paul speaks of the supreme value of character. He had lost earthly possessions and the chance of earthly honor in order to gain Christlike character, and he knew that he had made a wise choice. He knew that love, the motive power of Christian character, was worth more than any amount of mere learning. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." This is Paul's way of stating that character is of more value than anything else in the world, and that love is the greatest element in noble character.

Jesus taught the same thing in many of his parables. "What shall a man give in exchange," he said, "for his own self?" We have found evidence that tobacco injures the body and lessens the power of the mind. It must stand before yet one other tribunal. Does it affect character? Does it have any power to change the innermost self so that it becomes more truth-loving or the opposite? We are dealing here with the most important matter we have yet considered in regard to the use of tobacco. If it can make the soul of its user more kindly, more sincere, more tenderly responsive to ideals of beauty and purity and goodness, by all means let us have it. If it lays defiling hands upon these character elements of eternal value, let us away with it forever from our midst.

Tobacco and the Morals of High-School Boys. Since high-school teachers and principals have special opportunity to study the effect of tobacco on the morals of high-school boys, we will let a few of them report concerning some of their pupils and the effect which tobacco has had over their morals.

Pupil No. 1. Scott was a genial Irish lad. He was

unusually bright and had entered high school at a younger age than do most boys. He stood at the head of his class in some subjects and was good in all of them. He seemed to be studious and ambitious. About the middle of his second year, Scott's teacher noticed that his pupil was not doing so well. He was falling lower in his grades. He was not unruly or disobedient, but he seemed to be quite lacking in ambition. He no longer cared whether he stood well in the class or whether he did poorly.

One day the principal was helping Scott to grasp certain principles in a problem of algebra. All at once he understood what was the matter with Scott. There came from his clothing the sickening odor of the cigarette. Then and there the principal asked Scott whether he was smoking. The lad denied it, but his habit could not be hid. The evidence was on his clothing and already manifest in his character.

Pupil No. 2. Frank was a boy of more than average ability. He made a good record in the grammar school, but he began smoking cigarettes just before completing the eighth grade. He has been in high school two years, but is still ranked as a freshman. He is listless and careless about his work. His conduct is not commendable, although he was a well-behaved boy in the grammar school.

Pupil No. 3. John did good work during the first semester of his high-school course. He began smoking cigarettes the second semester and from that time declined in deportment and scholarship. He finally left the school without graduating.

Pupil No. 4. Samuel began using cigarettes during his first year in high school. After he began smoking, he failed in every study. He became irregular in attendance and his word could not be trusted. He became discourteous to the teachers and to other pupils.

Pupil No. 5. This boy made an exceedingly good record in the grammar school. During his freshman year in high school he was at the head of his class. He began to smoke cigarettes during his sophomore year and soon showed a decreased interest in his work. He is now a senior, but will not be able to complete the course with

his class. From being an exemplary pupil at the first, he has become a continual problem in discipline.

Pupil No. 6. This lad was said by his teachers to be "unusually bright and dependable" when he entered high school. He learned to smoke cigarettes. Now the teachers say, "He has become willful, disobedient, dishonest, and lacking in ambition." This boy has two brothers in the same high school. They do not use tobacco and are "leaders in their studies, in athletics, and in social activities."

Pupil No. 7. Paul's teacher says of him: "He was a fine lad originally, and can still accomplish enough to keep going, but he is only a shadow of what he once was. He cannot be trusted, will take advantage whenever he can, and has grown to like low types of entertainment."

These instances might be continued until they would fill a book, but perhaps enough have been given to show that tobacco is apt to strike at the budding manhood of boys. Does any boy who studies these lessons wish his high-school teacher to say of his mental and moral status, "He is only the shadow of what he once was"?

The Evidence of the Police Courts. In most communities there are juvenile courts where boys are brought for trial charged with all manner of offenses. Careful studies of these delinquent youths have been made and it is said that ninety-six per cent of them are cigarette smokers. Cigarette-smoking is, of course, not the only cause which has led these boys into crime. It would be a very unreasonable person, however, who would deny that tobacco had contributed at all to the moral blundering of these lads.

An Appalling Waste. Even if it could be shown that tobacco did some little good in some cases, the waste involved in its use is so enormous that a Christian ought to hesitate before giving the tobacco traffic any encouragement. The waste which results from the tobacco habit in America marks that traffic as fundamentally immoral.

More than fifty-three billion cigarettes were manufactured during 1922. If placed end to end these cigarettes would encircle the earth at the equator eighty-five times. This would give five hundred cigarettes for every man, woman, and child in the United States. It would require

more than five million dollars' worth of matches just to light these fifty-three billion cigarettes. In them was enough nicotine to kill every inhabitant of the country, had it been distributed to the people equally and taken directly into the system of each individual. These cigarettes cost the people of this country eight hundred million dollars. This amount would have paid the salary of every public-school teacher, principal, and superintendent in the nation, and there would have been a neat sum left over.

Our entire tobacco bill is about two billion dollars, a hundred times what all the Protestant churches give for foreign missions. Can we hope to convert the pagan world to Christianity if the pagan peoples learn that we are spending more money for tobacco than we are for education and religion? Will they think we are really in earnest about our religion while such conditions exist?

Not far from two million acres of land are given up to tobacco culture in America and four hundred thousand people are employed in the cultivation, manufacture, and sale of tobacco. Is it moral and right to use this land in such a way and to use this labor in such a way, when little children are hungry because of the high cost of food?

Tobacco and Courtesy. Tobacco seems to have a way of lowering the standards of etiquette for those who use it. Not all tobacco users are discourteous, but many of them are and to a very distressing extent. Of most tobacco users it can be said that "they break every known rule of good manners," and do it almost constantly. Cigarette smokers puff their fumes into the faces of women and children. The writer remembers when a few farmer lads of his acquaintance smoked cigarettes about the barn. They did not think of such a thing as smoking in the house or in the presence of women. Now the cigarette smoker lights his cigarette in the parlor and only strictly enforced regulations can keep him from smoking wherever and whenever he pleases. It is evident that tobacco-smoking is breaking down the standards of etiquette which once prevailed in America.

Familiarity with Great Evils Makes Most People Largely Unconscious of Them. Perhaps some pupil who studies these lessons may feel that the tobacco evil has

been exaggerated in what has been said. If there are any such, they should weigh the matter carefully and honestly. They should consider whether the statements are facts or fiction. If they are true and the conclusions seem reliable, there is only one right course to pursue and that is to conclude that not these lessons but the prevailing public opinion is at fault. Great evils have seldom been seen with any clearness by most of the people who lived in the midst of them. People who held slaves and had grown up in the midst of a slave-holding civilization were for the most part honest in their contention that there was nothing fundamentally wrong about the institution of slavery. People who live in the midst of drunkenness seldom pay much attention to it or think of it as a monstrous evil. A person may be so near a mountain that he really sees very little of it.

It is only the few who can understand the evil in things familiar, these few must lead the human race out of darkness into light. The pupils who study these lessons ought to become spiritual pioneers who will blaze out new trails to grander heights of character than humanity has yet attained. They are a chosen company. The majority of boys and girls of Intermediate age in America are receiving little instruction in the ideals of the Christian religion. Many are receiving none at all. Be watchmen and prophets; look at the tobacco problem in the light of Christian ideals. Live and labor for the coming of God's Kingdom on earth.

The Lesson Prayer

O God, our Father, thou didst send thy Son to show us the higher pathways of life. He is, indeed, the "Light of the world." Let his light shine upon our ways of life that we may not go astray. Teach us to understand more and more perfectly the beauty and purity and goodness of Jesus, thy Son. Enable us to become day by day, at least in some small measure, more and more like him. Thou hast given us strong bodies; we would keep them as temples of our God, pure and holy. We would put away all that is unclean from our thoughts and all that is unrighteous from our actions. Amen.

Supplemental Lesson Materials

A study of first-aid methods. (Handbook, Chapter XVIII.)

Christians as God's watchmen. Ezek. 3:16-21.

Christians as a saving element in society. Matt. 5:13-16.

Jesus' estimate of the value of character. Matt. 5:29, 30.

EXPRESSIONAL SESSION

HANDICAPPED FOR THE BATTLE OF LIFE

II Tim. 2:4, 5; Heb. 12:1, 2

In writing to his young friend, Timothy, Paul speaks of the Christian as a soldier and as a contestant in athletic games. The soldier and the athlete have this in common, that both lay aside all hindering articles of dress when making ready for some supreme effort. Paul intimates that in the battle for his Christian ideals and for the establishment of Christ's Kingdom, Timothy ought to rid himself of every handicap.

The author of The Epistle to the Hebrews uses the same figure of speech. He has just been recounting the heroic deeds of the idealists from Abel to the Hebrew prophets. Then he says, "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith."

These passages of Scripture appeal to earnestness of purpose. They seek to inspire people to noble striving, to a determination which casts off every hindering thing, in the battle to reach and attain the ideals set up for us by Jesus. Anyone who takes a serious view of life and its responsibilities will not be content to go limping along with useless handicaps which forever hinder large accomplishment.

The writer was recently talking with a class of boys about the cigarette habit and one of them said that he

thought cigarettes of some use. He said, "When a fellow is alone cigarettes help him to pass the time away." What an attitude for a youth of sixteen! This big world all about him, with its big tasks and its big opportunities, and a youth who has to drug himself into a stupor in order to pass away the time! What would Paul have thought of a lad like that?

We have been considering some of the handicaps which tobacco imposes on the boy. It handicaps him physically. It handicaps him mentally. It handicaps him spiritually. A boy lessens his chance of success when he becomes a user of tobacco. There is another way in which the tobacco user is handicapped. There is a growing prejudice against the user of tobacco in some of the most important occupations. If a boy wishes to be a hodcarrier or a garbage man, cigarettes will probably not keep him from getting a job. There are occupations in which they will hinder him, however. Some of the largest stores in America will not have in their employ a boy who uses tobacco. If the boy thinks that he would like to be a teacher, the use of tobacco, he may be sure, will lessen his chance to secure the best positions by about seventy-five per cent. The use of tobacco will debar him from most of the churches of the country if he becomes a minister. If he would like to become a professor in a normal school, he lessens his chance to enter that office by about ninety per cent if he learns to smoke cigarettes and continues to use them. So we see that the boy who takes on the tobacco habit is taking on something which will be a handicap to him in many forms of business and professional activity.

Some Truths from the Lessons We Have Been Studying

Many of the boys who begin to use tobacco in high school find the handicap so heavy that they give up their studies. How foolish! Why not give up the handicap?

The increase in the use of tobacco shows what a great effect can be wrought by a campaign of advertising and education in things which are untrue. We must meet the menace with education based on truth.

Business men say that more failures in the commercial world are due to faulty character than to lack of ability. Too many young people enter life with moral handicaps which hinder them and finally cause them to stumble.

Review Questions

1. Show that tobacco hinders the intellectual development of high-school students.
2. What is the verdict of educators concerning the use of tobacco by pupils?
3. Why do some people imagine that tobacco helps them to think clearly?
4. Show that tobacco affects the morals of high-school boys.
5. What do you think of the use of tobacco by women and girls?

Bible Verses

Gal. 5:1, 13; Phil. 1:*27*; II Thess. 2:15; I Cor. 16:13; John 8:34, 36; I Peter 2:15, 16; Mark 10:17-22.

Study Topics

1. Habits which handicap a person as a student. (Laziness, carelessness, and so forth.)
2. Habits which handicap a young person in business.
3. A man who might have become a disciple of Jesus had he given up his handicap. Matt. 8:18-22.
4. Why tobacco is about the most useless and inexcusable handicap in the world.
5. How a true education frees a person from handicaps.

Projects

1. Draw up a model anti-cigarette law for your state.
2. Find out what the different Protestant denominations have done to discourage the use of tobacco. (Write to various denominational headquarters.)
3. Undertake the reformation of some boy of Intermediate age who has become a cigarette smoker.

4. Get every boy in some public school to sign the Anti-Cigarette Pledge.

Club Activities

Discuss "Camp Life and Recreation." (Handbook, Chapter XI.)

Begin the study of the stars. (Handbook, pp. 185-192.)

CHAPTER VI

THE LIVING TEMPLE AND ITS HOLY OF HOLIES

WEEK DAY SESSION

THE OFFICE WHICH IS NEAREST GOD

Gen. 1:26-28; I Sam. 1:9-28

You will remember that in the Jewish Temple there was a chamber called the Holy of Holies. The Jews believed that in this chamber, by the Ark of the Covenant, Jehovah had his special dwelling place. Once a year a priest entered the Holy of Holies to offer incense. The priest was supposed to enter the very presence of God, as a representative of the Hebrew people. Because the Hebrews believed that God dwelt in the Holy of Holies, they had great reverence for that particular part of the Temple. Other parts of the Temple were holy. Gentiles could not enter the great Court of Israel. Only the priests could enter the sanctuary, the larger chamber adjoining the Holy of Holies. But into the chamber where the Ark of the Covenant was kept, no one save a specially consecrated priest could enter, and he must enter no oftener than once a year. This is why the office of priest was regarded among the Hebrews as a holy office, the highest that any man could be chosen to fill.

The Christian religion has taken these Jewish ideas and given them a new and higher meaning. It has taught us that the human body is the true temple of God, and that it ought to be kept with all the care with which the Hebrews cared for their Temple. It ought to be kept as the holy temple in which the Spirit of God dwells. It has shown us that the living temple has its holy of holies. God has bestowed upon his children the power to bring into life other beings like themselves. In this power we are especially near to God. The office of parents is more sacred than the office of the priests. In

this lesson we are to study about a humble Hebrew mother and her baby. As we study it we ought to feel that this mother was engaged in a holy task as she brought into the world her little son, cared for him in his tender infancy, taught his baby lips to lisp the name of Jehovah, and then, when he was only a little lad, brought him to the sanctuary and dedicated him to the service of God. We ought to feel that the office of motherhood, of parenthood, is an office which is as near to God as that of any priest ever was, and that there is nothing shameful about the plans whereby God brings people into the world.

A Mother's Prayer. In the days when the Judges ruled over Israel, there lived in the country of Ephraim a man named Elkanah, with his wife, Hannah. They were godly people and went every year to Shiloh, where the tabernacle had been placed. At Shiloh they worshiped Jehovah and offered sacrifices to him. There was, however, one great sorrow in the life of Hannah. God had not given her any children, and her heart was ever longing for a baby of her own, whom she might nurture and rear to a noble manhood.

One year when the family had gone to Shiloh to worship and offer sacrifices, Hannah entered the tabernacle and prayed to God. She said, "O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head." In this prayer Hannah promised God that if he would give her a little son, she would give him back to God; she would make of him what was called a Nazirite, that is, a person dedicated to God. The Nazirites were supposed to keep themselves holy, since they belonged to God in a peculiar sense. They took a vow to never drink wine or other intoxicating liquor. They let their hair grow long as a sign that they were Nazirites.

The Answer to the Prayer. As Hannah prayed, the old priest, Eli, saw her lips moving and he thought that she had been drinking wine and was partly intoxicated. He rebuked her for her drunkenness, saying, "How long wilt

thou be drunken? put away thy wine from thee." Hannah told the old priest that she was not drunken but that she had poured out her soul in prayer to Jehovah. She begged Eli not to consider her a wicked and drunken creature. Then Eli, seeing the deep spiritual earnestness of the woman, said, "Go, in peace; and the God of Israel grant thy petition that thou hast asked of him." The words of the old priest seemed to Hannah like a message from God himself. She felt sure that her prayer would be granted. She was no longer sad.

God not only answers prayer, but also often gives us the assurance beforehand that he will answer in due time. This was the case with Hannah. In God's own time a little baby boy came to her. The child for whom she had longed for many years, and for whom she had probably prayed not once but a thousand times, was placed in her arms. In thanksgiving Hannah called her little son Samuel, which means "the name of God."

Offered to Jehovah. Hannah now gave herself wholly to the task of caring for her child. She would not leave him even to go to Shiloh for the yearly sacrifices, and she probably feared lest harm might befall him if he were taken along at an early age. So she let her husband and the other members of the family go while she remained at home. She did not need to go to Shiloh to be near to God; she was performing a holy service in rearing her little son to be strong of body and clean of life; her office was as sacred as that of any priest.

When Samuel had grown to be quite a lad, perhaps some six or seven years of age, Hannah prepared to fulfill her vow. She had promised to give her son back to God and now that his infancy was past she wished him to enter upon his period of preparation for the service of God in the tabernacle. So she brought her child to Eli and told him that when she had prayed in the tabernacle some years before, it was for this child that she had prayed, and that she had promised God that if he would give her a son she would give him back to God.

The good old priest understood and readily consented to take the little lad into his care in order that he might be trained to be a priest and prophet of Jehovah. So Samuel became a helper to the old priest, Eli. He had

duties to perform, such as tending the lamps which were kept burning continually in the tabernacle. Eli also instructed him in the forms of worship. In that environment of sacred things his soul began to feel more and more the presence of God. We are told that "the child Samuel grew on, and increased in favor both with Jehovah, and also with men." This statement sounds very much like a verse in the Gospel of Luke which describes the development of Jesus. It is evident that Samuel developed in much the same way that Jesus developed.

A Mother's Remembrance. It must have been hard for Hannah to be separated from her little son, but she had promised God and she did not waver. She left him with Eli in the tabernacle at Shiloh and went back to her home at Ramah. She could now visit her son only once a year, but we may be sure that she thought of him every day and every hour of every day. With loving devotion she made each year for Samuel a little robe and brought it to her son when the family went up to offer the yearly sacrifices. With what care she embroidered it we can well imagine, for we can be sure that she put a mother's love into every stitch.

A Life of Purity and Power. We are not surprised to learn that Samuel heard the voice of God speaking to him in his soul at a very early age, and that he became one of the greatest and best men the Hebrew race ever produced. He had a noble mother, and that fact explains a great deal of his strength and greatness as a man and a citizen. He was given in answer to prayer. He was taught to honor Jehovah in his infancy. He was dedicated to God from the day of his birth. If all children came into the world as Samuel came into it, longed-for and in answer to persevering prayer, if they all had mothers like Hannah who would dedicate them to God from their earliest years, there would be more great and useful lives than there are. It is God's will that all children should have these early blessings. When Jesus reigns in the hearts of parents and in the homes which they set up, children receive priceless blessings like those which Samuel received. With such parents and in such homes children grow up to live lives of purity and power.

Profaning the Holy of Holies. Once when Paul was

visiting Jerusalem a mob laid hold upon him and were about to beat him to death when he was rescued by the Roman captain and the soldiers who were stationed in the Temple court to keep the peace. The charge against Paul was that he had profaned the Temple by bringing Gentiles into it. They had seen Paul about the city with Trophimus, the Ephesian, and some one had started the report that Paul had taken Trophimus into the Temple. Paul was innocent of the charge, but the incident illustrates the high regard in which the Jews held the Temple as the dwelling place of Jehovah. Paul was charged with the sin of profaning some of the outer courts of the Temple, probably that part known as the Court of Israel. His enemies might have brought a more serious charge against him than they did. They might have charged him with going into the Holy Place, or even into the Holy of Holies. Such an act, even if he had merely stepped inside the curtains of these sacred apartments, would have been regarded as a horrible crime by the Jews. They would have regarded it as an offense against God of the worst possible kind. In that chamber, where they believed that man could come nearer to God than anywhere else on earth, the greatest sins a man could commit might be committed.

Motherhood and parenthood have been spoken of as the holy of holies in the life of the Christian, as offices in which God's children draw nearer to him than in any other task he has given to them. It is possible to turn the powers of parenthood into the most dreadful forms of sin. It is possible for us to profane the holy of holies in the living temple, if we will. It is not necessary for young people to know much about the awful depths to which a soul can sink if it profanes life's holiest functions. It is only necessary for them to learn the way of purity and righteousness and to love it all their days.

Learning the Facts About the Beginning of Life. Young people of Intermediate age have a right to know some of the facts about the beginning of life. They must, however, seek this knowledge from right sources, if they are to keep their souls clean and their ideals untarnished. Seek the truth from father and mother, or from teacher, Christian physician, or trusted friend. Do not

listen to the whisperings of some evil-minded person. To do so is like taking a drink from a sewer. It will endanger the life of the soul as a drink from a sewer would endanger the physical life. "Keep thyself pure."

Supplemental Lesson Materials

The following leaflets have been prepared by the Department of Moral Welfare, Board of Christian Education. Most of them are from the pen of Dr. Winfield Scott Hall. Some are suitable for use with parents; some may be placed in the hands of the pupils. The teacher of these lessons should secure these leaflets and other materials put out by the Board named.

I. The Home, the Greatest Place in the World.
II. The Family and Family Life.
III. Fatherhood.
IV. Motherhood.
V. The Baby.
VI. The Young Child's Life.
VII. The Making of a Scout.
VIII. Boyhood and Youth.
IX. Young Manhood.
X. Girlhood and Maidenhood.
XI. Young Womanhood.
XII. Mating.
XIII. Making a Home.
XIV. Lad and Lass.
XV. Live Things.
XVI. Manly Things.
XVII. From Girlhood into Womanhood.
XVIII. The High-School Girl.

SUNDAY SESSION

THE HOME THAT IS TO BE

The Book of Ruth; I Sam., ch. 4

Thousands of American homes are broken up every year through divorce. From these wrecked homes come many of the children who find their way into juvenile

courts and finally into the penitentiary. The causes leading up to these failures of the home can for the most part be traced to a common source, namely, a lack of Christian ideals in those who are responsible for the home and its atmosphere. It is right for young people, even those of Intermediate age, to begin to think and plan and live for the homes which are to be theirs in the future. These early dreams are the beginnings of God-given ideals. If they are kept pure and true, they will become high and guiding principles which will insure homes of happiness and righteousness. In this lesson we are to study about two homes mentioned in the Bible. One was the home of a humble farmer of Bethlehem, but it was blessed with happiness and goodness. The other was the home of a high official of the Jewish Church, but it was utterly destroyed by a lack of high ideals and worthy standards of living.

The Beautiful Story of Ruth and Boaz

After the fierce fighting of The Book of Judges, the simple story of Ruth and Boaz seems like an hour of peaceful sunshine at the close of a stormy day. We are given a little glimpse into true history as we read its brief narrative. The history of a nation is something more than stories of kings and wars and international complications. True history must recount the everyday experiences of the common people, their hopes and joys, their sorrows and their labors. It must include the story of the homes.

A Girl of Beautiful Character. Ruth the Moabitess was a girl of beautiful character. She had married the son of a Jewish family, which had come to sojourn in Moab because a famine was raging in the land of Israel. The father of this Jewish family died, likewise his two sons, leaving only the mother, Naomi, and her two daughters-in-law. Having been left alone and having heard that God had given bread to the land of Israel, Naomi determined to return to her native land. Her two daughters-in-law were minded to go with her, but Naomi sought to dissuade them. One of them, Orpah, heeded the advice of her mother-in-law and turned back,

but Ruth "clave unto her," saying, "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." Warm and enduring friendship, fidelity, and gentleness are manifest in these words of Ruth. She was a very poor girl and she was of a race foreign to that of the Jews, a race regarded as pagan, but she had the wealth of a pure and beautiful spirit.

Gleaning in the Fields of Boaz. Because they were poor, Ruth and Naomi were permitted by the farmers of Bethlehem, according to Moses' command, to go into their harvest fields to pick up the scattered heads of grain. It was in the field that Ruth met Boaz, a farmer of Bethlehem, who, though not a man of great wealth, was yet a prosperous citizen of the community. As Boaz looked upon the beautiful girl and noted how faithfully she labored and how kindly she cared for her old mother-in-law, he loved her. On inquiring who she was, he learned that she was a Moabite damsel who had come back with Naomi.

A Love that Was Genuine and Abiding. Silly novels sometimes give young people curious ideas about the love which springs up between a man and a woman and which under God's blessing may lead to a happy life for the two in a home which is all their own. Boaz did not have to kill anybody or fight a band of ruffians to rescue Ruth from them and thus gain her favor. He plucked up courage enough to come near and speak to her saying: "Hearest thou not, my daughter? Go not to glean in another field, neither pass from thence, but abide here fast by my maidens. . . . And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

And so the acquaintance began. Ruth and Boaz became intimate friends. Boaz invited Ruth to share his lunch and to sit with the reapers as they partook of their noonday meal. As the laborers turned again to their task, Boaz said to them in a low tone which Ruth was not supposed to hear: "Let her glean even among the

sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not." It is not strange, under the circumstances, that Ruth carried home that night an amount of grain that surprised her mother-in-law.

The story of Ruth and Boaz is not a very thrilling love story, but there is something in it that shows us that their love was true and abiding. There was no rival with whom Boaz had to fight a duel. Boaz was just an honest farmer, but he was a good man. His hired men loved him and respected him. When he came out into the harvest fields, he saluted his reapers with the words, "Jehovah be with you," and they answered him, "Jehovah bless thee." He was respected by his neighbors. He was a man of clean character who feared God and dealt justly with his fellow men. He was a man worthy to become the husband of a girl like Ruth.

Ruth Becomes the Wife of Boaz. Marriage customs of the times when Ruth and Boaz lived were of course very different from the customs of our day. There was nothing improper in what Ruth did to show Boaz that she was a relative of his by marriage and that she craved his protection. It was what any modest girl of that time would have done and what the laws of the time required. She lay down at the feet of Boaz as a sign that she desired him to be her protector as a relative and friend.

In those days when a man died his wife was supposed to marry the nearest relative who was a man without a family. In this case Boaz was not the nearest relative. With simple honesty Boaz went to this relative and told him about Ruth. The relative did not wish to marry Ruth. Perhaps he already had a wife of his own. And so Boaz was free to make Ruth his wife. Having publicly proclaimed his marriage to Ruth before the elders of the city and other witnesses, and having received their approval of the marriage, Boaz took Ruth to be his wife.

A Baby Comes to Bless the Home of Ruth and Boaz. We may be sure that the home of Ruth and Boaz was happy from the first. They were the kind of people who make happy homes. But that Bethlehem home was made

happier still when a little baby boy arrived. There was great rejoicing among the friends of the family. Naomi's friends gathered about her saying: "Blessed be Jehovah, who hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him." What a compliment these neighbor women paid to Ruth!

The little son was named Obed. He became the father of Jesse and was the grandfather of King David. Thus from Ruth and Boaz there descended a line of kings, and even Jesus, the King of kings, was among their descendants.

The Tragic Story of Eli's Sons

It seems strange that the good old priest, Eli, should have had two sons who were base and wicked men. Eli was at least partly to blame for his sons' wickedness. The Bible says that his sons did evil "and he restrained them not." He talked to them, reproving them and upbraiding them, but he evidently did not begin early enough with them, nor did he come down on them hard enough to arrest their evil ways.

Priests Who Were Hypocrites. The evil deeds of Eli's sons were all the more deplorable because they were ministers in the tabernacle as the successors of their father. They cheated the people and tried to cheat God by taking for their own use the best portions of the meat offered for sacrifice. They were immoral men, disregarding the vows that they had taken upon themselves as husbands, as well as the vows that they had taken as priests.

With such leaders as priests of the tabernacle, it is little wonder that the cause of religion began to suffer. The people ceased to come to Shiloh to worship. They forgot God. As usual, irreligion brought with it a lessened patriotism. The Philistines seized the opportunity to attack Israel and they won a great victory. The armies of Israel were scattered and there was a great slaughter among the people. The Ark of God, which had been carried out on the battle field in the vain hope that

it might give the Israelites the victory, was captured by the Philistines. Eli's two sons, Hophni and Phinehas, were slain.

When a messenger brought the sad news to Eli, he was sitting upon his seat by the wayside, anxiously waiting for news of the battle. When the old priest heard that his two sons were dead, that the armies of Israel were defeated, and that the Ark of God was taken, he fell from his seat, striking his head upon the ground and breaking his neck.

Word of the Disaster Reaches the Home of Phinehas. It was in the home of Phinehas that the bad news had its most pathetic result. The wife of Phinehas was a good woman. She loved her country and the religion of her forefathers. She loved her old blind father-in-law, Eli. She loved her wickedly untrue husband, Phinehas. When she heard the news that the Ark of God was taken, that the armies of Israel were defeated, and that Eli and his two sons were dead, she was smitten with a deadly grief. In that very hour a little son was born to her. There was no rejoicing such as there had been in the house of Ruth and Boaz when little Obed was born. There might have been if Phinehas had not been a wicked, impure, and selfish man, for his sins had brought about all these sorrows. When the wife of Phinehas saw her little babe, she could feel no such rejoicing as a mother ought to feel at such a time. The women about her tried to cheer her by telling her that she had become the mother of a baby boy. The poor mother replied, "Call his name Ichabod, for 'the glory is departed from Israel.'" With these words she died. The sins of Phinehas had wrecked his home and well nigh wrecked the nation.

The Lesson Prayer

Give unto us, our Father in heaven, a sense of the serious responsibilities of life. Help us so to live that our future years may be filled with happy labor and willing service. Show us the elements of true value that we may not be led astray in the pursuit of unworthy pleasures. Make plain unto us the ideals which Jesus taught and in harmony with which he lived. We would live

every day as thou wouldest have us live, but we sometimes fail to do the things we should. We ask thy forgiveness for our failures and seek thy help that we may be increasingly victorious over every evil. We thank thee for our homes, for friends and teachers, for the help which we receive from thy Word. Especially do we thank thee for the perfect life of Jesus which has been given to us as our Example. Amen.

Supplemental Lesson Materials

Glimpses of the home life of Timothy. II Tim. 1:5; 3:14, 15.

The home program of the Presbyterian Pioneers. (Handbook, pp. 44-46.)

Woman's place in the making of a home. Prov. 31:10-31.

EXPRESSIONAL SESSION

DREAMS OF YOUTH AND PLANS FOR MAKING THEM COME TRUE

Heb. 11:13-16

Great and useful lives are largely the result of earnest striving to make the dreams of youth come true. A young person who has no dreams of what the future is to bring to him is not destined to do much of consequence in the world. It is a disaster for a young person to fall into the habit of shallow and momentary pleasure-seeking. Youth should find one of its greatest joys in the forward look, in the planning of all it is to be and do in the years of life that lie ahead. These forward-looking people are extolled in the eleventh chapter of Hebrews. They were all people who sought greater things just ahead and were not content to drift with the multitudes who sought momentary pleasures. They did not all make their dreams come true, but they all accomplished something of lasting value for humanity and they all strove onward and upward. God is not ashamed to be called

the God of such people. He has prepared for them greater things than any of which they have ever dreamed. "He hath prepared for them a city."

Some Truths from the Lessons We Have Been Studying

Hannah longed for a baby of her own, and that longing shows us that she was a woman of kindly heart and noble spirit. She had the soul of a mother, and what is a woman without something of the mother in her soul?

Hannah likewise looked forward for her little son. In her imagination she saw him a great and useful man, and her plans for him were so shaped as to make the dream come true.

If Boaz had lived an impure and wicked life, he could never have had the happy home which God gave him after he married Ruth. He had doubtless dreamed of having such a home and lived in such a way as to secure it.

The two sons of Eli lived for the selfish pleasures of the moment. They were men of no ideals.

Review Questions

1. What was the Holy of Holies in the Jewish Temple?
2. Why is motherhood an office as holy as that of any priest?
3. Tell the story of Hannah and Samuel.
4. What kind of men were Eli's sons?
5. Of what value is The Book of Ruth?

Bible Verses

Acts 2:16, 17; Luke 13:24; Isa. 35:1, 2; Matt. 5:48; I Cor. 14:1; I Tim. 4:14, 15; II Tim. 1:6; Heb. 6:1; 4:1; Matt. 7:21.

Study Topics

1. Joseph's dreams. Gen. 37:5-11. (Did they help to make his life great and useful?)
2. Paul's vision of a great life work. Acts 26:15-18.

3. The forward looking habits of Jesus. Luke 2:49; Matt. 26:13; 28:19, 20.
4. Great men who had boyhood dreams of their life work. (Illustrations: Columbus, Lincoln, Spurgeon.)
5. How Phinehas and Boaz differed from one another.

Projects

1. The class might undertake to raise money for putting some good magazine in a home where it would be helpful.
2. Plan a series of home socials to which young people of Intermediate age outside the church school are invited.
3. Hold a Donation Party in which pictures and books for needy homes are collected.
4. Plan a home service in the church in which the Intermediates are to have a part.
5. Form a Family Altar League, with the object of cultivating family worship in as many homes as possible.

Club Activities

1. Learn to tie the various kinds of knots. (Handbook, pp. 182-184.)
2. Form a group for the study of the stars. (Handbook, pp. 185-192.)
3. Discuss amusement places of the community, showing those that are undesirable and considering plans as to how better amusements can be secured.
4. Invite a successful business man or a successful professional man to speak to the class on "A Young Person's Preparation for Success in Business," or a similar subject.

PART III

MINDS MADE IN THE LIKENESS OF GOD

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

"Get wisdom, get understanding; . . .
Forsake her not, and she will preserve thee;
Love her, and she will keep thee.
Wisdom is the principal thing; therefore get wisdom;
Yea, with all thy getting get understanding."

—Prov. 4:5-7.

CHAPTER VII

THE SUPERIORITY OF MIND OVER MUSCLE

WEEK DAY SESSION

DAVID AND GOLIATH

I Sam. 17:12-54

Boys who have not yet reached Intermediate age sometimes carry around cards on which are the pictures of prize fighters. This is nothing against boys of the age we have indicated. They naturally admire physical strength. If they develop normally, they will within a few years come to see that it takes something more than strong muscles to make an ideal man. They will come to see that a pugilist who has strong arms but a weak head and a bad heart is not a person to be admired. Mind is more powerful than muscle and more to be admired. The Bible has many illustrations of this truth. We have chosen one of these illustrations for our study. The story of David and Goliath is doubtless familiar to the pupils who will study these lessons, but the Bible narratives are so rich in meaning that we can peruse them again and again, looking at them from various points of view and ever gaining new lessons of truth from them.

A Contest of Mind with Muscle. It doubtless seemed a very foolhardy thing to the soldiers of Israel for David to go out to meet Goliath in mortal combat. Goliath was a man of gigantic proportions. He was almost nine feet tall. His spear was like a weaver's beam and its head weighed twenty pounds. He was clothed in brazen armor and wore a helmet of brass upon his head. Moreover, he had a man who went before him bearing a shield, whose business it was to help the giant by warding off the missiles of the enemy. It is little wonder that the warriors of Israel hesitated about accepting the challenge of such an antagonist.

David was only a young man, hardly more than a boy. He had no extraordinary muscular power. He wore no

defensive armor, had no shield bearer to protect him. It is not strange that the Philistine giant was surprised when he saw David coming out to meet him, and that he underestimated the power of his antagonist.

David was far beneath the Philistine in muscular power but far above him in mind power. He was a quick-witted and thoughtful youth. The giant was thick-headed and did not comprehend the danger before it was too late. David could change his plans to meet the needs of the situation; Goliath could fight only in his own accustomed manner. David's thinking powers told him that he ought not to go out in Saul's armor, but Goliath's thinking powers were not active enough to tell him that it would be prudent to pull down the visor of his helmet as he went to meet David. And so it came to pass that muscle went down before mind.

David was superior to the Philistine in other matters, as indeed he was superior to the soldiers in the Hebrew army. His faith in the God of Israel was the deciding element in his character, giving him that superior courage which made him the hero of the hour. In some of the lessons which are to follow, we shall deal more at length with this power which is above mind power.

Mind Gives Man Dominion Over the Animal Creation. Because the mind of man is made in the likeness of God, he is able to exercise "dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Scientists tell us that primitive man learned how to outwit the cave bear by building fires about his cave-built home. They tell us that man learned how to tie a stone to the end of a stick and thus armed he dared to follow the saber-toothed tiger to its lair.

Everywhere in the world the superior power of mind is manifest, and has been manifest through all the past ages. Huge creatures of past geological ages roamed the plains of America. Some of them could stand upon their hind legs and lift their heads thirty feet into the air. An examination of the fossil remains of these creatures shows us that their huge bodies were furnished with very small brains. Thus they perished before the attacks

of other creatures less powerful of muscle than themselves but of larger brain capacity.

Mind Gives Man Dominion Over the Forces of Nature. There was a time when any large body of water, such as a lake or an arm of the ocean, was an impassable barrier to man. When he came to such a body of water, his wanderings in that particular direction were at an end. But man thought about the matter. He experimented with various devices to float himself upon the waters where he could not swim. He invented the birch-bark canoe and gained dominion over the lesser waters in his path, though the great ocean still lay mysterious and unconquered before him. But the restless mind of man kept right on working at the problem of conquering his physical environment. Man built larger boats and pushed out farther from the shore. He dared to pass beyond the sight of land. He learned to guide his ship by watching the stars. And so he has kept on until he has made the great waters of the world his highways to the ends of the earth.

In a similar way the mind of man has conquered, or is in the process of conquering, the air. Man's body is not fitted for flying through the air like the body of a bird or a bat, but man wished to fly and he thought about the matter until he devised a machine which would carry him through the air.

And so, through his powers of mind, man has tunneled through mountains and under great rivers. He has laid hold on that mysterious power which we call electricity and has harnessed it to his railway cars and compelled it to light his home and to shed warmth about his fireside. Electricity has been made to carry men's messages underneath the sea and across the continents. Now man is thinking about another mysterious force called radiant ether and he is experimenting with it, causing it to carry his words across the continent without the use of wires. When we think of the wonders mind has wrought, we begin to comprehend why the Bible says that the mind of man was made in the likeness of God.

"The Thinker." On a grassy slope in Golden Gate Park at San Francisco, there stands an impressive monument. It is the work of the great sculptor, Rodin, and is

called "The Thinker." It represents a man of giant physical frame. His body is perfect in its proportions and his great muscles stand out with a suggestion of vast physical strength. But it is not of the physical perfection of man that you think as you gaze at the statue. The head is bowed and upon the face there rests the rapt expression of one engaged in profound thought. The sculptor sought to portray a primitive man, one who was physically perfect, but who was something more: one who was a pioneer in the world of thought. The statue depicts the sculptor's conception of a man of the ages long since past who was pondering the great mysteries of existence, feeling after the great Reality, the God and Creator whose presence he dimly sensed in himself and in the great world that lay about him.

The sculptor has given us a view of the importance of mind different from those which we have been considering. The mind of man not only helps him to gain dominion over the animal creation and over the forces of Nature, but it also gives him power to know about what has been in ages past and what is likely to be in ages to come, and to understand something of the plans of a God who made and governs all.

The Immeasurable Possibilities of Mind. It is a great blunder when a young person seeks the development of physical strength and neglects the culture of the mind. Man's limitations as to physical strength are quite narrow. He may exercise his muscles all he pleases, but the ox and the boa constrictor will still be stronger than he. Man quickly reaches his limitations as to physical strength and physical skill, and he is not able to maintain these characteristics at their best for a very long time. Certain activities, such as baseball-playing, can be carried on less and less effectively after about the age of twenty-five. For only six or seven years, therefore, is the baseball player at his best.

Think how different it is with the mind! No one ever reaches the limits of mental development. Sir Isaac Newton felt that he had gathered only a few pebbles on the shore while the great ocean of truth lay all undiscovered before him. Man can increase in mental power down to almost the last years of his life. The world's greatest

philosophers have usually attained their greatest power after they were threescore and ten years of age. Specialists say that the human brain increases in weight long after bodily growth has ceased. Whereas the athlete is in his prime for only half a dozen years or so, the brain worker may be in his prime for nearly half a century.

The Lasting Quality of the Products of Mind. "I shall not all die," said an author who had written a book which he knew would live on through the centuries. What can a person do by his muscular power which will enable him to say, "This product of my labor will last forever"? Everywhere about us we see the products of the mental labor of our ancestors. Walk through a library and about you on every side are books, rows upon rows of books, which contain the recorded thoughts of the present age and of past ages. The steamships plow the ocean because some of our ancestors thought long and laboriously on the problems involved in the navigation of the oceans. They pass in safety from continent to continent because many thinkers have contributed the product of their thinking toward the accomplishment of that end. Astronomers, like Kepler, have followed the movements of the stars, thinking God's thought after him, and have developed the science of navigation. Inventors like Watt have watched the power of steam, thought about it, and finally harnessed it to the seagoing ship. In fact our present civilization is a monument to the thinking powers and mental labors of the present generation and, more especially, of past generations. Our systems of government are the product of earnest mental labor. Men like Jefferson and Hamilton thought out the plans of government under which we live, plans which have been a blessing to America and in a measure to the whole world.

It is evident, then, that if a young person wishes to accomplish something which will endure, that young person ought to consider earnestly the need for mind development. Of course a person can dig ditches without very much mental development and such work has to be done, but there are always plenty of people to do such kinds of labor, whereas the need for real thinkers is always pressing.

The Tragedy of Unfulfilled Possibilities. There is

something sad in the contemplation of unfulfilled possibilities. The lily puts forth buds giving promise of beautiful flowers, but a worm gnaws the root and it withers and there are no blossoms at all. A person walking in the woods finds the nest of a wild bird. The eggs are warm because the mother bird has just been covering them with her feathers and nurturing the life within them. The person returns within a few days, expecting to find the nest full of baby birds, but the eggs are cold and lifeless and the mother bird is gone. A baby comes into a home and the family rejoices. The father and mother plan for the days to come when their child will be a man. Gradually an awful fact begins to force itself upon them. They realize that their baby is not developing mentally. It will never be anything more than a babe in mind, and their grief is great.

Thoughtful people feel something of this sadness when they see a person capable of great mental development, who because of circumstances or because the person lacked worthy ambition, is only the shadow of what he might have been. It is too bad that so many people cease to make any real mental progress after they leave school. Their lives are tragic with unfulfilled possibilities for mental development.

Supplemental Lesson Materials

Make a study of the Intellectual Program of the Presbyterian Pioneers as set forth in Chapter II of the Handbook.

An Old Testament writer's conception of the value of wisdom. Prov., ch. 8.

The wisdom of God as shown in his works and in his Word. Psalm 19.

SUNDAY SESSION

SAMSON, A PHYSICAL GIANT, BUT A MENTAL AND SPIRITUAL WEAKLING

Judg. 14:1-6; 16:28-31

Samson is the strong man of the Bible, just as Hercules is the strong man of Greek literature. It is all right for

Junior boys to admire Samson if they do not examine the story of his life too closely. His mighty strength appeals to them. They like to think of him as rending a full-grown lion, or tearing down the gates of a city and carrying them away. Intermediate pupils, however, are old enough to see the character of Samson in its true light. Viewed in this way, his life has little which can serve as inspiration, much which ought to be a warning.

A Child of Godly Parents Who Was Apparently Destined to Be Great. Samson was the child of godly parents. Wonderful events had preceded his coming into the world. An angel, the narrative states, had foretold his birth. From the way his life began he ought to have become an Old Testament John the Baptist, but he was exactly opposite in character to that heroic forerunner of the Christ. The parents of Samson dedicated him to God as a Nazirite from the day of his birth, and we are told that Jehovah blessed him as a child.

Why it is that some children of godly parents grow up to live wickedly is difficult to explain. It seems that God places upon each individual an awful responsibility of choosing good or evil, and that sometimes the evil is chosen in spite of all the influences which would seem to make certain a choosing of the good.

Governed by His Appetites. Samson grew up to be a man governed by his appetites and passions. One of the first times when we catch a glimpse of him as a young man, he is walking along the highway that leads to Timnah of the Philistines and he is eating a piece of honeycomb. It is a little thing and sometimes it has no significance at all, but it is not a good sign when a young person is given to the habit of eating sweets at all hours of the day. It may be only a habit, but it may be an indication that the person found so conducting himself is a slave to his appetites. It was such a sign in Samson's case, for he was a slave to his appetites and passions.

A Disastrous Marriage. A great many men who make shipwreck in life take their first great downward plunge through a disastrous marriage. This was the case with Samson. He was determined to marry a Philistine woman whom he had seen at Timnah and for whom he had formed a blind and ardent devotion. His parents

pleaded in vain, urging him to select a wife from among his own people. He married the Philistine and forthwith got into trouble with her relatives. The marriage ended in a separation and from that time Samson was plainly on the down grade.

An Unseemly Levity. Samson seems to have been unable to take a serious view of life and its responsibilities. There runs through all his actions a spirit of levity unseemly in one who had been dedicated to God from the day of his birth. Had it been necessary to do battle against the Philistines in order to protect his country, such warfare would have seemed honorable, but Samson's inroads upon the Philistines were made to avenge his own wrongs, real or imagined, and he killed in a spirit of jesting.

He seems to have had a fondness for silly riddles and spent his time with such matters rather than with the serious business of a sensible man. He engaged in such escapades as setting fire to grainfields by turning loose foxes with firebrands fast to their tails. He stole the gates of a city and carried them to the top of a mountain, leaving them there to astonish the inhabitants of the town in the morning. This was surely unbecoming conduct in one who was looked upon as the leader of God's chosen people.

Fun is a great blessing to human life if it is kept within its proper place. It lightens the burden of labor and lights up the sorrowful places along the pathway of life. But when fun becomes the chief objective of a man or woman, of a boy or girl, it becomes a very real danger. It becomes a tyrant, banishing from the purposes of the fun-governed individual all worthy ambitions, making him a shallow fun seeker, who all too often treats holy things irreverently, just as Samson did. Fun-seeking weakens the will because it establishes the habit of sidestepping all tasks that are disagreeable and laborious.

A Weak-Willed Giant. There are few more pathetic pictures in the Bible than that of the physical giant, Samson, weakly yielding to the wheedling of Delilah. He had a giant's strength in his muscles but his will was as weak as can well be imagined. Pleasure seekers are often weak-willed people. Pleasure-seeking makes them

weak of will, and the weaker their wills become, the more are they the slaves of pleasure; so the law works both ways and they are caught in a vicious circle which draws them down to moral disaster.

A Rude Awakening. When Samson was at last shorn of his strength through the treachery of Delilah, he said, "I will go out as at other times, and shake myself free." But he found that he could not do it. He awoke to the consciousness that his strength was gone and that he was at the mercy of his enemies. He awoke to the fact that life is a serious matter after all. The days of his jesting were ended.

It is often so with those who set at naught the moral and physical laws which God has established. They break these laws and feel only a temporary inconvenience, or perhaps none at all. They imagine that they can quickly shake off the effects of evil deeds. But there always comes a time when such persons are rudely awakened. The checks they have been drawing on the physical well-being with which a gracious Father has endowed them come back protested. They become conscious of a chain that binds and grips. They try to make light of the matter saying: "I shall be myself again soon. 'I will go out as at other times, and shake myself free.'" But they find that they cannot shake themselves free.

A Tragic Death. As a blind slave at the mill of his enemies Samson learned to take a serious view of life. For almost the first time in his life, he prayed. He said, "O Lord, Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes." That was a grim sort of prayer, but it shows us that Samson was at last in earnest.

Having been brought before a great company of Philistines, that they might rejoice over the unhappy plight of their once powerful foe, Samson found an opportunity for that vengeance for which he had prayed. His mighty strength was momentarily restored and he overthrew the pillars of the house, bringing down the roof and killing many, as he himself perished in the ruin of the structure.

Then a little company of people, brothers and other

relatives of Samson, came down from the land of Israel, found the body of Samson, and brought it back to his native country. There they buried it between Zorah and Eshtaol in the burying ground of Manoah, his father. Thus ended the career of one whose mother talked with angels.

A Wasted Life. It is evident that the life of Samson was practically wasted. He took many lives among the Philistines, but to no purpose. The matters at issue between Israel and Philistia were as much unsettled when he died as they had been when he was born. He left behind no worthy example, at least, none that was truly heroic, and his life was not an inspiration either to his countrymen in the years during which he lived or to those who should follow after him. He left no righteous laws which he had enacted for the good of the nation. For twenty years his countrymen had looked to him as their judge and leader, but he had never lead them into better ways of living or into any path of human progress. Twenty years of unusual opportunity had been wasted in escapades too often disreputable. He left behind no son or daughter to retrieve his name from the unhappy events with which it must ever be associated. We must conclude that his life was a failure.

The Failure Analyzed. Why did Samson fail when he had such an excellent chance to live a great and useful life? We may not be able to answer this question fully and finally. We can, however, point out some elements in the problem which are of interest and of value. We can see plainly enough that Samson failed because he did not have high ideals. If he had possessed the right kind of ideals concerning marriage, for example, he would not have become entangled in the affairs with certain women which were so blighting to his life and character. If he had possessed high ideals as to the responsibilities and duties of his position as leader of God's chosen people, he would not have frittered away his time in feasting, jesting, and riddle-making. If he had possessed high ideals, he would not have yielded to the entreaties of Delilah and told her the secret of his strength, for he was a Nazirite and had sworn to leave his hair uncut as long as he lived.

How it happened that Samson did not form high ideals we are not told. We can only make certain more or less plausible guesses concerning the matter. Ideals are formed early in youth and Samson must have let this period slip by without setting up the right kind of standards for his life. It may be that he fell in with companions whose standards of morality were low and that he thus became contaminated beyond his power to retrieve himself. It may be that his splendid physical strength was a snare to him, leading him to think that he could violate the physical and spiritual laws of God for a while, at least, with impunity, trusting that he could throw off his evil habits whenever he saw fit to do so. It may be that he had something to do with developing his great strength by way of diligent athletic practice, and possibly he thus was led to neglect his higher self, his mind and his spirit. It is evident that he never developed a sense of moral values, for he apparently had no ideals worthy of the name, and a sense of moral and spiritual values lies at the base of the ideal-forming process. There are many wrong paths which a young person may choose, and which seem fair at the parting of the ways, but which lead away from ideals of purity, justice, and service. "Strive to enter in by the narrow door," said Jesus, "for many, I say unto you, shall seek to enter in, and shall not be able."

A lack of moral earnestness was a conspicuous defect of Samson's character. He was quite lacking in the elements of character which made men like Joseph and Moses great. The Hebrew prophets tower about him like mountain peaks above a malarial swamp. His wasted life, compared with the heroic lives of other Bible characters, shows us what a profound difference it makes whether a person's life is governed by pure motives and high ideals or is lacking in these things.

The Lesson Prayer

Our Father, we thank thee not only for the Bible records which tell us about great and good men, but also for the records which tell of the human failures in those far-away times. The laws which governed the

world then are the same laws which govern the world now, since thou art the same forever. Help us to live in harmony with thy purposes that our lives may be kept from spiritual failure. Give us moral earnestness that we may live for something of eternal value and not for transient selfish pleasures. Keep us from impure thoughts which mar the soul and lead to evil deeds. We would have our lives made more and more like the life of Jesus in purity, love to God and humanity, and in service. Amen.

Supplemental Lesson Materials

Make a brief study of the life of Paul, comparing his character with that of Samson as to vision, Acts 26:14-20; as to moral earnestness, II Tim. 1:3, 4; as to courteous kindness, Philemon; as to striving after purity and goodness, Phil. 3:13, 14.

Compare the character of Samson with that of Gideon who lived just a few years earlier than Samson. Judg., chs. 6, 7.

EXPRESSIONAL SESSION

HOW TO DEVELOP AND TRAIN THE MIND

I Tim. 4:13-16; 5:21; II Tim. 2:15

Paul often referred to Timothy as his child. He had become acquainted with Timothy at Lystra, when he was on his First Missionary Journey. Timothy was at that time only a boy, but he accepted the Christian faith, and when Paul came back to Lystra he found Timothy a leader among the Christians in that city and throughout the whole region lying about it. Paul, therefore, always had a special interest in this young convert of his, and in time Timothy became one of Paul's chief helpers. In writing to Timothy, Paul gave him fatherly advice on many subjects. We have chosen a few of the passages in which Paul urged Timothy to cultivate his mental powers in order that he might be an efficient servant of Jesus.

The Necessity for Continual Progress. I Tim. 4:13-16. Paul urged Timothy to read extensively and continuously. The wisdom of past ages is stored away in books, and most of the great thinkers have been great readers. It is in our day a task to choose the reading matter most worth-while, but when a young person has discovered reading matter of value, he has discovered a mine of knowledge which will yield mental wealth if it is worked diligently.

Paul was wise enough to see that Timothy's power over other people would be greatly increased if it was evident that he was himself developing in knowledge and spiritual power. Members of a church have increased respect for their pastor if they know that he is a diligent student, is giving himself wholly to his calling, and is growing in both intellectual and spiritual power. Any person whose knowledge is not continually increasing will soon fall behind his times and cease to count for much in the important affairs of men.

Prejudice Is a Deadly Foe to Accurate Thinking. I Tim. 5:21. There are many unfortunate people whose thinking is not controlled by facts and by the truth, but by prejudice. The Pharisees were so warped in their thinking by prejudices that they could not think accurately concerning Jesus. Young people ought to be on their guard against this foe of accurate thinking. Paul knew this, and that is why he warned his young friend so solemnly saying, "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice."

Some Suggestions from Men and Women of Experience. The ability to hold the mind upon one task until something of value is accomplished, is one of the chief things necessary for the successful thinker. "People call me a genius," said Alexander Hamilton, "but it is only that I have learned to hold my attention upon a matter until I understand it. When I am studying a problem it is before me day and night until I reach some solution of it." It is said that Lincoln's success was due to his ability to give his whole attention to the whole of a task until it was all done.

Systematic methods of study are of very great impor-

tance. A seminary student who was graduated at the head of his class followed this rule throughout his three years' course in the seminary. He made it a rule to go through every lesson on the day when it was assigned, mastering its main outlines at least. Occasionally this would lay a rather heavy burden on him, but he found that it paid. After thus going through a lesson, he would review it rapidly, usually once a day, and by the time the recitation period came around, he had the lesson thoroughly mastered. About once a week he would review every subject he was studying. Thus when examination time came, there was no "cramming" for him. He had the subject so completely mastered that little extra effort was needed just before examinations.

"Read ravenously," said a noted preacher in speaking to young ministers. The advice is good for anyone who expects to do brain work. By reading one can gather information concerning his own particular type of work, and likewise gain that broad knowledge which is necessary for a master in any calling.

Some Truths from the Lessons We Have Been Studying

It is plain that Samson was not a studious person. He was weak as a thinker and very limited in his knowledge.

There were doubtless many shepherd boys in Bethlehem, for every family kept a flock of sheep, but David differed from all the rest. He thought deeply and constantly about the wonders of Nature and about the God who had made the earth and the stars.

Review Questions

1. Show that David's conquest of Goliath was a triumph of mind over muscle.
2. Show that mind has given man dominion over the animal creation and over the forces of Nature.
3. Why are the products of mind of special value?
4. Describe the character of Samson.
5. What lessons can we learn from the life of Samson?

Bible Verses

Mark 12:30; Isa. 26:3; Acts 17:11; Phil. 2:5-8; II Tim. 2:7; John 7:17; Prov. 1:7-9, 22, 23; Eccl. 2:13; 12:13.

Study Topics

1. What a king learned about pleasure-seeking. Eccl. 2:1-11.
2. How the mind of Paul was trained for his life work. Acts 22:3. (Look up articles on Jewish schools in a Bible Dictionary.)
3. How I get my lessons. (Several pupils may be given this topic and asked to explain their methods of preparing school lessons.)
4. Suggestions concerning methods of study and self-improvement. (For the superintendent of schools or some other specialist in education.)
5. Helpful books which I have read. (May be assigned to several pupils.)

Projects

1. Secure information from the Division of Missions for Colored People, Board of National Missions, 156 Fifth Avenue, New York City, concerning schools for Negroes in the South. Undertake to help in the support of such a school, either by raising money or by donating books.
2. Write to the Board of National Missions of the Presbyterian Church also for information concerning schools for the southern mountaineers. Undertake the raising of money for one of these schools or some other form of aid.
3. Find out about summer conferences for young people of Intermediate age and undertake to raise money to send delegates to one of these gatherings.
4. Find out about the Chautauqua Movement and undertake to interest people in such a gathering for the community.
5. Write to the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City, for information concerning the educational work of the

foreign mission field. Undertake to help some school under the care of the Board.

Club Activities

Chart class members according to Pioneer tests described in the Handbook, pp. 8-19.

Plan for a literary program to take up most of one club session.

CHAPTER VIII

A MOMENTOUS CHOICE WHICH MUST BE MADE IN YOUTH

WEEK DAY SESSION

AN OLD TESTAMENT FATHER'S ADVICE TO HIS SONS

Prov., chs. 4; 6:6-22

The greatest decisions of life are usually made in youth. It is then that the choice of a life work is made. It is then that religion is usually chosen, or rejected. It is then that a decision is made for or against an education. The question as to whether a person is to neglect his possibilities for mental growth or to cultivate them to the full is one of momentous importance. It is so important that young people need special guidance in solving it in the right way. The Bible is one of the best sources of wisdom in making all the great decisions of life and it has a great deal to say about the value of seeking knowledge and understanding. The understanding of which the Bible speaks is something more than an intellectual grasp of certain facts. It is always connected with the inner and ruling motives of the individual. The Bible writers had the correct idea of education, namely, that it must include the whole personality—head, heart, and hand.

Advice Handed Down from Generation to Generation. Prov. 4:1-4. It is interesting to note that the book of The Proverbs is made up in part of advice which was handed down from father to son from generation to generation.

"Hear, my sons, the instruction of a father,
And attend to know understanding:
For I give you good doctrine;
Forsake ye not my law.
For I was a son unto my father,
Tender and only beloved in the sight of my mother.
And he taught me, and said unto me."

These are the introductory words of the fourth chapter of the book of The Proverbs. A father is speaking to his sons and repeating to them the advice which his father had given him, years before, when he was a youth. These verses, therefore, contain precepts which have been proved of value for many generations. They had not been found wanting during the generations when they were transmitted from father to son by word of mouth, and they have not been found wanting during the centuries since they became a part of the Old Testament. It is well worth-while, therefore, to ponder their meaning. We shall consider chiefly those precepts which have a bearing on the topic which has been selected for this chapter.

Education and Eminent Accomplishments. Prov. 4:8, 9. Every worthy youth desires to do something worth-while in life. Dreams of future eminence are not necessarily selfish. They may be visions of usefulness and service rather than selfish longings for personal prominence. An education is one of the greatest aids in making the dreams of youth come true. These Hebrew fathers had this truth in mind when they urged their sons to get wisdom and understanding. They told their sons, that if they exalted wisdom, wisdom would in turn promote them, bring them to honor, give to their heads a chaplet of grace and a crown of beauty.

These fathers were not mistaken in their advice. An education greatly increases its possessor's chance to win a name and a place in the world. It is said that one college graduate in a hundred attains wide and lasting fame, whereas of those who have not had college training this is true of only one in ten thousand.

Education Leads to a Larger Life. Prov. 4:12. Education gives to its possessor wider views than he could otherwise have. It fills the world with a richness of meaning which the uneducated mind cannot grasp. Two men look at the same pebble picked up on the beach. To one it is only a pebble, a bit of rock somewhat rounded and smooth of surface. It speaks no other message to him. The other man has an educated mind. He sees in the pebble what the first man sees, but also a world of meaning which lies beyond the first man's

range of vision. He recognizes certain minerals in the pebble—silica, mica, hornblende. He knows that it does not belong to any of the rock ledges within a thousand miles of where he picked it up. He knows that certain planed surfaces on the piece of rock were worn there when the pebble was embedded in a great continental glacier which carried it from the distant regions of the north.

These Hebrew fathers had some glimpses of this truth when they said to their sons, "When thou goest, thy steps shall not be straitened." They meant that the man lacking in wisdom and understanding is confined within a narrow pathway. Education is able to remove certain limitations which beset us and to bring a larger freedom than we could otherwise know. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Education Is a Safeguard Against Evil. Prov. 4:14-19. Some supposedly educated people are great rascals, but in such cases there is reason to believe that the person's education has been defective. He has been given keen wits, but not an honest heart. The right kind of education will help a man or woman to avoid the path of the wicked, to "turn from it, and pass on." True wisdom leads a person to choose "the path of the righteous" which is "as the dawning light," shining "more and more unto the perfect day," and to turn away from the path of the wicked which is "as darkness."

Education Develops Self-Mastery. Prov. 4:20-24. These Hebrew fathers were anxious that their sons should attend to their words in order that they might gain self-mastery. They urged their sons to strive for mastery over their speech and to put "perverse lips" far from them. They would have their sons develop that power to keep the heart with diligence, that is, to control the innermost emotions and motives with a strong hand. Education which fails to give its possessor self-control has failed in one of its chief objectives. The education which Philip of Macedon gave to his son Alexander was defective. It made him a great general and enabled him to conquer the world, but it did not enable him to rule his own appetites and passions. Alexander longed for other worlds to conquer, but failed to conquer himself.

Education Develops Singleness of Purpose and the Ability to Labor Perseveringly. Prov. 4:25-27. These Hebrew fathers advised their sons to look straight ahead and to make all their ways established, to go right on toward the goal without turning to the right hand or to the left. Most people who have accomplished great tasks in life have had an education which gave them singleness of purpose and capacity for enduring effort.

Two men each undertake to write a book. One "gets sick of the undertaking," as he expresses it. Other interests attract his attention. After a time he abandons the effort to be an author. The other carries his undertaking through to completion. He has distractions, but he overcomes them. He has developed the power to concentrate his mind and effort on a task until it is done. He gets tired of the labor, but he keeps right on, whether he feels like working or not. Now the one man fails and the other succeeds because the one has not been properly educated while the other has. Perhaps the man who succeeds was brought up on a farm. He had to go out in the hot sun and hoe weeds in the cornfield. He got sick of the job, but he had a father who was wise enough to insist that he keep right on until the work was completed, or until the evening shadows put an end to the labors of the day. Perhaps the first man as a boy was allowed to give up his task when he began to feel like doing so and thus his education was imperfect.

Jimmy's Education

When Ohio was a frontier state, a widow with a large family of children lived in a little log cabin in a certain clearing. The father had died of pneumonia after a brief illness brought on by his heroic efforts to save his cabin from a disastrous forest fire. He left his family with little material wealth, but with courageous hearts and worthy ideals. Among the younger children was a little fellow called Jimmy. The family was large and everybody had to work, so Jimmy early learned to do his share in earning a livelihood. His busy mother did not have much time to spend with her little son, but usually she took him on her knee and told him a Bible

story just before it was time to go to bed. Sometimes she talked with her little son about right habits of life. She told him that it was wrong to drink liquor and to use tobacco. She did not say that tobacco would injure his body. He was hardly old enough to understand much about that, and she had not much time for going into details. She said, "It's wrong, Jimmie," and that was about all the explanation she made. In this way she succeeded in giving her little son some fundamental ideas as to right and wrong.

As Jimmie grew older, he had to work longer hours and at harder tasks. He was able to attend school only a few weeks in winter. He made the best of his opportunities, however, and managed to learn nearly all that the teachers were able to give him. He dreamed of securing a college education, but it seemed to be a goal far beyond any reasonable hope of attainment. He was able, however, to secure a position as a teacher in a district school and thus gradually worked his way toward the realization of his dream. At last he entered college and he had learned so well to be persevering that he quickly rose to the head of his class.

Soon after his graduation he was called to become the president of his *Alma Mater.* The Civil War came on and he went into the great conflict as an officer over a company composed largely of boys from his own college. The education which had fitted him to be a college president had likewise fitted him to be a leader in the army, and he rose rapidly to positions of responsibility.

While in the field he was elected to Congress and, believing the war to be almost over, he accepted the place. His education had fitted him to be a leader among the lawmakers, as well as a leader among soldiers, and he soon became a power in shaping the policies of the nation. The time came when he was nominated by his party as President of the United States. He carried the election and became the chief executive of the nation. On the day he took his oath of office a little woman clad in plain garments sat on the platform behind him. After he had been sworn in as President of the United States, without waiting to receive the congratulations of Congressmen and Supreme Court Judges, the newly made

President put his arms about the little plain woman and kissed her cheeks. The woman was his mother, and she had, more than anyone else, helped to give Jimmy that training which had made him Honorable James A. Garfield, President of the United States. She had given her son advice like that which the Hebrew fathers gave their sons. He had heeded his mother's advice, and in heeding it he had become a great and useful man.

Supplemental Lesson Materials

Books which possess educational value. (See Chapter XVII in the Handbook.)

Review the story of Eli and his sons as an illustration of the disastrous results which sometimes follow the rejection of a father's advice.

Manasseh, the evil son of a good father. II Kings 21:1-18.

SUNDAY SESSION

SOLOMON AND REHOBOAM

I Kings 3:4-15; 12:1-24

The Bible gives us some striking illustrations of the benefits which arise from seeking wisdom early in life. It likewise gives us some striking illustrations of the disasters which result from a failure to seek wisdom in the early years of life when the foundations of character are being laid and lifelong habits established. It happens that two of these illustrations are concerned with men who were near kin—Solomon and his son, Rehoboam.

A Young King Facing a Great Task

When Solomon ascended the throne of David, he was face to face with a great task. His father, David, had greatly extended the boundaries of the Hebrew realm, but there remained the more difficult and more important task of welding the various tribes into one strong and

harmonious nation. If this task could be accomplished, a great future was assured for the Hebrew people as a political power among the nations.

God Appears to Solomon at Gibeon. Solomon did what any sensible young man will do when he is face to face with a task of great difficulty. He sought the help of God as David, his father, would have done and as David had doubtless taught his son to do. The tabernacle was then at Gibeon, a town five or six miles north of Jerusalem, and Solomon went there to offer sacrifices and to seek the counsel of God as he entered upon his duties as king of all Israel. He there offered a thousand burnt offerings to Jehovah. That night God spoke to Solomon in a dream. God asked the young king what gift he should bestow upon him.

In a very true sense God asks every young person this same question. Life, with its multitude of opportunities and almost boundless possibilities, lies before the young and God gives each individual a chance to choose that which seems best. Some young people see the possibilities for making a fortune and choose that as their goal. Some see the possibilities for place and power and honor and choose these things as the goal of their lives. Some see the possibilities for service and for helping to make the world a better place in which to live and they choose these goals as their own.

Solomon Chooses an Understanding Heart. Solomon realized that his greatest need as a ruler over a great and growing nation was to have an understanding heart. He must have a conscience which could always clearly discern between good and evil. So he said, "Give thy servant . . . an understanding heart . . . that I may discern between good and evil." There is humility back of that request. Solomon meant what he said when he prayed, saying, "O Jehovah my God . . . I am but a little child; I know not how to go out or come in." He stood abashed and almost alarmed at the vast task which lay ahead of him.

There was great value in Solomon's feeling as he did. If any person accomplishes a great task in life, he must see it rather clearly early in life. He must realize its greatness and its importance and his own insufficiency

to accomplish it unless he is given divine aid and guidance.

A Choice Well-Pleasing to God. The choice which Solomon made was well-pleasing to God. The Almighty had great issues at stake in the nation of Israel and he rejoiced at these words of the young king on whose shoulders immense responsibilities were already falling. He promised to give Solomon wisdom and understanding, and, moreover, he promised him many other blessings for which he had not asked. There is a great law manifest here in the reply of God to Solomon. If a person sets his heart on earthly riches he may gain a great deal of wealth, but he never really possesses anything in the fullest sense of the word. He may have deeds to vast areas of land. These deeds show that some particular person has a claim on these lands for a little while, but they do not make it sure that he possesses them. What if his selfishness has so withered his soul that he has become incapable of enjoying anything? His lands may be beautiful with the rugged grandeur of Nature, but the soul of the so-called possessor is dead to the beautiful in God's green earth. Does he, then, possess these lands in a true sense of the term? But when a person seeks the things comprehended within the term, "the kingdom of God," he comes to have a soul which possesses all things. Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Solemn Worship Before the Ark of God. When Solomon awoke and remembered his dream, he returned to Jerusalem and went into the place of worship where the Ark of God had been placed by order of David. There he worshiped God, offered burnt offerings and peace offerings. He likewise made a feast for all his servants.

It is a great thing for a young person to launch out in life with the feeling that he is acting in harmony with the plans of God. Courage, perseverance, good cheer, and earnest endeavor are born of the consciousness that he is doing the will of God. So long as Solomon kept that consciousness he was a great and wise king. Later in life he lost touch with God and his character suffered.

The Foolish Son of a Wise Father

The career of Solomon's son Rehoboam is very different from the early career of Solomon himself. It is sad to relate that Solomon, toward the end of his life, departed from the high standards which he had followed in his youth. Perhaps this failure of Solomon may help to explain the failure of his son.

Face to Face with a Crisis. The Israelites had grown restive under the heavy taxes which Solomon levied upon them. When Solomon was dead and his young son Rehoboam was about to be crowned as king over all Israel, some of these discontented people came to the young king and asked for redress. Rehoboam was now facing much the same problem that his father had faced years before. We do not read that he sought counsel from God as Solomon had done. He sought rather the counsel of men, gathering first the older men of the court who had been friends and advisers of his father and afterward seeking the counsel of the younger men who were mostly of his own age. These meetings were held at Shechem where Rehoboam was about to be crowned.

Rehoboam Rejects the Fatherly Advice of the Old Men. The older men of the court were deeply concerned over the situation. They had lived long enough to appreciate the danger. They knew that the Hebrew nation was on the verge of disaster. In their words to the young prince who was about to assume the crown over united Israel, they emphasized the idea of service. They tried to get Rehoboam to see that the king ought to serve the people. They advised him to lighten the burdens of taxation and to speak to the people in conciliatory terms. The counsel of the old men did not please the king. He was evidently determined to do as he thought best and so he sought counselors who would give the kind of advice he wished them to give. So he dismissed the old men and called in the young men with whom he had grown up in the court.

The Young Men Give the Kind of Advice Rehoboam Desires. Rehoboam, unlike his father when the latter was about to assume the duties of rulership, had an

exalted opinion of his own abilities and of his royal privileges. He was evidently determined to crush down all opposition and thus establish himself as an absolute despot like other Oriental kings whom he knew. The young men had the same kind of ideas about the rights of the king. They said nothing about the king's being a servant of the people. They advised the young prince to answer the people defiantly, to say to them: "My little finger is thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." Rehoboam answered the people in the way the young men advised.

Poor foolish young man, he was greatly in need of wisdom and understanding, but did not know it! He had no reliable knowledge concerning the people over whom he was about to become king. It will be remembered that the Hebrew people had not been under one government very long. It was only in David's time that the other tribes had come in with the tribe of Judah and had submitted to one king. Foolish young Rehoboam was evidently not conversant with the recent history of his own nation or he would not have acted so rashly.

When the people heard the answer of the king, they received it in a sullen and ominous silence. Then gradually a great shout arose. They cried, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." Retreating into his quarters, Rehoboam sent out a certain man named Adoram to try to quiet the people. This Adoram had been a taskmaster under Solomon and was bitterly hated. The enraged people quickly stoned him to death. Greatly alarmed at the unexpected revolution, Rehoboam escaped to his chariot and made for Jerusalem.

Calling a convention of the Israelites, the leaders of the revolution proclaimed a young man named Jeroboam king over the ten tribes which had rebelled against Rehoboam. Having reached Jerusalem in safety, Rehoboam made haste to organize an army, intending to bring the rebellious tribes into subjection. He found that only two tribes had remained loyal to him. He made preparation,

however, to engage in a war to recover his lost realm. At this crisis a heroic prophet of Jehovah appeared before the young ruler and forbade him to launch out in a civil war. The people heeded the voice of the prophet and Rehoboam had to submit, so his elaborate preparations for winning back the major portion of his kingdom came to naught. The splendid kingdom of David and Solomon was thus rent asunder.

The Consequence of Disunion. The consequences of the young king's rashness can hardly be overestimated. The Hebrew nation under David and Solomon had been on the road to wide dominion. It had assumed a commanding position in the affairs of the world. The secession of the ten tribes ended all this. The hope for a world-wide dominion of the Hebrew nation came to an end when that foolish young man defied his subjects and thought to subdue them by force. That division was the beginning of the end of Hebrew independence. The nation divided against itself could not hope to stand before the strong empire which held the valley of the Euphrates and the strong empire which held the valley of the Nile. The foolishness of a young man had changed the currents of world history.

The Lesson Prayer

Help us, our Father in heaven, to understand the lessons we are studying and to apply the truths they contain to our own conduct. We know that we need wisdom and understanding in order that we may have right views of life and may live nobly and helpfully. Give unto us that spirit of humility which seeks thy counsel and follows it. Show unto us our limitations and help us to desire an understanding heart. We ask in the name of thy Son, our Saviour. Amen.

Supplemental Lesson Materials

Israel led astray. I Kings 12:25-33.
The destruction of Israel foretold. I Kings 14:1-16.
Israel carried into captivity. II Kings 17:1-18.

EXPRESSIONAL SESSION

SHALL I GO TO HIGH SCHOOL AND TO COLLEGE?

Isa. 54:2, 3; Matt. 25:1-13

Our Scripture lesson consists of two passages. One is God's message to the Hebrew people when they were scattered in a foreign land. He told them to be getting ready for a greater mission than they had dreamed of as a nation. The other is a parable of Jesus which was spoken near the end of the public ministry of our Lord. It teaches the necessity for preparedness. Five virgins were foolish and unprepared; five were wise, and had made preparation for entering the door when the bridegroom should come.

There is a sense in which our education goes on as long as we live and, in a measure, whether we desire it or not. In this lesson we are thinking of education in the narrower sense, of education as conscious and usually early preparation for the tasks of life. It is concerning the latter kind of education that each young person must make a decision, must answer the question: "Shall I go in for a thorough education, or shall I be content with the training obtained in the elementary schools?" Intermediate pupils are apt to be at the point in their educational career when they are asking themselves this question. They are saying, "Shall I go to high school and plan to enter college after completing the high-school studies, or shall I quit school when I have completed the elementary grades?"

Since this question involves consequences which will be lifelong and far-reaching, it is worthy of careful attention. Some matters which ought to be thought about in connection with it will now be considered.

An Education Usually Leads to a Larger Financial Income Than a Person Would Otherwise Receive. This is not the most worthy motive for seeking an education, but it is a matter of considerable importance. An investigation made by the International Harvester Company shows that boys who have completed high school start work after their graduation at an average wage of $500

a year; whereas, boys who have not completed high school are earning an average wage of only $350 a year at the age when they would be leaving high school had they become students. As age advances, the difference in wages between the two groups becomes more marked. At twenty-five years of age, high-school graduates are earning, on the average, $1550 a year; whereas those who are of the same age and have had no high-school training are earning only $688 a year. So it is evidently a financial blunder for a boy to reject the opportunities of high school in order to earn money. The figures show that a high-school graduate quickly makes up for any financial loss he may have sustained by not earning wages during his high-school course, and that he is in a few years usually far better off financially than he would have been had he been working and earning wages for the whole time he spent in high school.

An Education Makes a Deeper Enjoyment of Life Possible. Education opens up the world of literature, art, history, and nature to the mind and soul. It thus makes possible a wider vision and a deeper emotional life than could otherwise be attained. There are thus brought to the educated person joys and inspirations to which the uneducated mind is a stranger.

An Education Makes a More Useful Life Possible. Knowledge is power, and power rightly used makes its possessor a useful member of society. Service is the life goal of the Christian, and it is hard to see how service can be at its best without education.

Some Truths from the Lessons We Have Been Studying

In early times the father of the family was the teacher of the children. The book of The Proverbs contains illustrations of the teaching methods of these father teachers and of the lessons they used.

Garfield hungered for an education when he was a poor boy. It is strange that many children of wealthy families are content to grow up under the shadow of great educational institutions and manifest no wish to secure an education.

The education of Rehoboam must have been neglected. He may have known a good deal which he had learned from books, but he knew little about the science of government, a branch of learning in which he had need to be proficient.

Review Questions

1. Name some of the values of an education as suggested in the book of The Proverbs.
2. Tell the story of Jimmy and his early education.
3. Tell of Solomon's wise choice.
4. What mistake did Rehoboam make?
5. What were the consequences of Rehoboam's blunder?

Bible Verses

Matt. 6:22, 23; 16:26; John 6:27; Rom. 7:6; Gal. 5:13; Mark 10:45; I Tim. 6:17; Ps. 119:32; 2:10; Prov. 3:35.

Study Topics

1. Reasons why all people should have at least a high-school education.
2. Why I should like to go to college. (May be given to several pupils.)
3. Some of the great colleges of America. (Obtain catalogues and have pupils report on courses, enrollment, history of institution, and the like.)
4. What a true education should include. (See book, "Education for Successful Living," by Dr. James E. Clarke.)
5. The advantages of the small denominational college. (Write to Board of Christian Education of the Presbyterian Church in the U. S. A. for information concerning Presbyterian colleges.)

Projects

1. Write to the Board of Christian Education for information concerning the help extended to young men preparing for the ministry. Undertake to raise money for this work.

2. Plan for an Educational Day in the church, in which Intermediates are to have a part.
3. Find out about the Day of Prayer for Colleges, and plan for the services of the day.
4. Undertake the support of an orphan child in some foreign-mission school.

Club Activities

1. Begin the study of plant life and the collection of herbarium specimens. (Handbook, pp. 202-209.)
2. Demonstrate methods of life-saving. (Handbook, pp. 146-154.)
3. Consider plans for bringing pupils to a higher rating in the Pioneer Intellectual Program.

CHAPTER IX

EDUCATED MEN WHOM GOD USED IN OLD TESTAMENT TIMES

WEEK DAY SESSION

MOSES, WHO WAS INSTRUCTED IN ALL THE LEARNING OF THE EGYPTIANS

Acts 7:17-44; Heb. 11:23-29

The character of Moses towers up in majestic grandeur among the many great people of whom the Old Testament gives us glimpses. His influence had hardly grown less in New Testament times. When Jesus lived and taught in Judea and Galilee, it was to Moses that the people looked as the source of their religious beliefs. The passing of many centuries had apparently not lessened his influence but rather intensified it. Nor is the influence of Moses by any means extinct to-day. The fundamental laws of the most civilized nations of the present day are built on the principles of justice and righteousness which Moses announced to the world. In some respects his ideals of government have not yet been attained, and he is still ahead of our times. It ought to be interesting and instructive for us to try to discover how Moses came to be the kind of man he was. He was the son of godly and courageous parents and thus he inherited a goodly heritage, a strong body, and great intellectual capacities. It was education, however, which enabled him to develop these capacities, and it is with their development that we are concerned in this lesson.

Moses in the School of the Home

Although Moses was the adopted son of Pharaoh's daughter, God's providence had brought it about that he was cared for by his own mother. This was a matter of utmost importance, for these early years, in which he was

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MOSES AT THE CROSSING OF THE RED SEA

a babe at his mother's knee and a little boy playing under her watchful care, helped to start him on the right pathway of life, and they influenced all that he ever thought, said, or did.

Learning the Language of His Forefathers. Because the mother of Moses was his nurse, Moses learned the Hebrew language as his mother tongue. The language which we learn as babes becomes our own as no language learned at a later period of life can ever become. If Moses had learned the Egyptian language as his mother tongue, he never could have known the language of Abraham and Isaac and Jacob as fully as he did know it.

Learning the History of His Forefathers. The Hebrews have always been diligent teachers of their children. They have taught them the family traditions running back beyond the bounds of written history. It thus happened that Moses learned on his mother's knee the stirring narratives concerning Abraham's adventurous wanderings; concerning Jacob's journey to Haran and his vision of angels at Bethel; concerning Joseph's dreams and his experiences as a slave and as a ruler over all Egypt. It was with these stories that the mother of Moses thrilled the soul of her little son and made him feel that these were his own people. Moses never got away from that early training. All the glitter and gold and pleasure of Egypt could not overcome it.

Learning the Religion of His Forefathers. More important than language or history was the religious instruction which this Hebrew mother gave her little son. She told him of the one great God whom Abraham had worshiped, who had appeared to Jacob and Isaac in dreams and visions, and who had made Joseph great and strong. She taught him to speak the name of Jehovah with bated breath because it was the name of the almighty One, perfect in power and holiness. She caused her little son to look with horror on the Egyptian worship of cats, bulls, and crocodiles. Here we have touched upon the innermost secret of the character of Moses. He early gained an idea of God, the Maker and Ruler of the universe, the God of righteousness, who was watching his life, who had preserved him from the edicts of cruel Pharaoh, and who would guide him and bless him all

his days if he walked obediently. Happy is the lad whose mother gives him ideas like these!

Moses in the Schools of Egypt

As a prince of the house of Pharaoh, Moses would of course receive the best education possible in those days. In his address before the sanhedrin, Stephen said that "Moses was instructed in all the wisdom of the Egyptians." Egypt was at that time the most highly civilized nation in the world, and her schools must have been the best the world could offer in that day.

Learning the Languages of the Nations. It is probable that Moses learned his native Hebrew tongue and the language of Egypt as a child and that as he grew older he learned to understand and speak other languages. The peoples over whom the Egyptians held dominion spoke various languages and it is probable that Moses gained some acquaintance with these various tongues and dialects. When he fled away to Midian, he seems to have been able to speak the language of the desert tribes with whom he came in contact.

Learning the History of the World. Egypt had a majestic history, reaching back through many centuries. The pyramids were more than a thousand years old when Moses was born. The Egyptians doubtless sought to impress upon the young princes of the court the splendor of their past, and Moses thus learned about the history of the empire which for so many centuries had had its seat in the Nile valley. He would be taught also the history of other nations with which the Egyptians had come into contact. He would learn about the great empires which had risen in the Euphrates valley and which had from time to time contended with Egypt for world supremacy.

Learning Law and Diplomacy. As a prince of the ruling dynasty, Moses would be taught law and the science of government. He would likewise be taught the art of carrying on intercourse with other nations; that is, he would be trained in diplomacy. It is easy to see how invaluable all this training was to Moses when he became the leader, organizer, and lawmaker of a new

nation. Thus did God have in mind the task for which he was preparing Moses and he led him, step by step, toward a great undertaking. It is always so with great and useful lives. Looking back across the years, the person who has lived usefully and worthily can see everywhere the evidences that God has been a constant leader and helper.

Learning Useful Arts. We have reason to believe that Egyptian education was not all a training of the intellect. The education of the Pharaohs evidently provided for the development of skill. The science of agriculture was highly developed, likewise the art of the surveyor. Manual arts like stone-carving and painting were highly perfected. On a tiny piece of precious stone an Egyptian artist could engrave names and the figures of birds and animals in exquisite beauty. Moses evidently learned a great deal about the weaving of cloth, the construction of dwellings, and the arts of the goldsmith. All these types of skill were of much service to him when he became the leader of the Hebrew people in the wilderness. They enabled him to plan and bring to completion a tabernacle which was constructed for the most part out of the meager materials provided by the desert, but which was marvelously beautiful and spiritually impressive as a place for the worship of Jehovah.

Learning Natural History. Moses wrote about birds and animals centuries before Aristotle and Pliny, yet his information on matters of natural history is far more reliable than the writings of these later authors. The worship of the Egyptians was connected with birds, such as the ibis and the heron; with animals, such as the cat, the crocodile, and the bull; and with insects, such as the scarab. They thus developed a considerable knowledge of natural history. Moses would come into possession of this knowledge, but we can see how his early training in the religion of the Hebrews would preserve him from the superstitions with which such knowledge was associated.

Learning About the Religions of the World. In a great city such as the capital of Egypt, many different religions would be represented. Moses would, of course, learn a great deal about the religion of Egypt. His

teachers were probably priests. He would learn in the study of these religious beliefs much that was beautiful, and his early training would enable him to discard that which was impure and false. The Egyptians were firm believers in the immortality of the soul and their great god, Osiris, had many noble characteristics, so the time which Moses spent in learning about the religion of Egypt was not wholly wasted. A knowledge of many religions enabled him to understand how much higher than any other religion stood the worship of Jehovah, the God whom his ancestors had known and reverenced.

Moses in the School of Life

There are some things which we cannot learn in the home or school. We must learn them when we are out battling with the difficulties and labors of life. Moses was forty years old when he first undertook the great task which he had come to regard as his God-given life work. He was not yet ready for it. He acted hastily and rashly. He did not yet understand the people whom he wished to make free. God had to send Moses away for forty years of solitude in the wilderness before he was ready for his life task. There, in the vast solitudes at the foot of Mount Horeb, Moses herded a flock of sheep while he learned to think more deeply than he had ever learned to think in the schools of Egypt. In the desert he came to know Jehovah as he had never known him before and something of the patience of the Almighty was instilled into his character.

The Discipline of the Desert. It is a noteworthy fact that many of the great religious leaders of the race have spent a part of their lives in solitary places. John the Baptist made his early home in the wilderness of Judea. Elijah was from the highlands of Gilead. Amos was a herdsman on the edge of the wilderness. Paul went away for three years into Arabia before beginning his ministry. Jesus spent forty days in the wilderness with the wild beasts and he was often alone by the sea and on the mountains.

So Moses gained something in the wilderness which the schools of Egypt could not give him. What that

something was is indicated by a wonderful psalm which is called "A Prayer of Moses the Man of God." As we read this prayer of Moses, recorded in the Ninetieth Psalm, we see that Moses came to know God in a very profound way. This knowledge of God was evidently greatly increased during the years of solitude in the wilderness. As a leader Moses would need a personal knowledge of God. The schools of Egypt could not give him this knowledge, but his life in the desert supplied it.

The Burning Bush and the Voice of God. Moses was at last ready for the great task. His education was not finished, but it had reached the stage where God could use him in a large way. God had waited long for his servant to get ready. The Hebrews groaned under their heavy burdens in Egypt. God spoke to Moses and called him to the great task, the greatest any mortal up to that time had ever undertaken. Moses felt himself wholly unprepared and begged to be excused from undertaking the labors which had been the dream of his life. His modesty and his self-mistrust were evidence that he was in a measure prepared for the work God had chosen for him. True education leads to humility.

Supplemental Lesson Materials

1. Make a study of the Ninetieth Psalm. Show how it expresses an understanding of the character of God: (1) his eternal existence, vs. 1, 2, and 4; (2) his power, vs. 11, 17. Show how it expresses an understanding of the goodness of God, vs. 13-16. Show how it expresses an understanding of the frailty of man, vs. 3-10. If Moses wrote this prayer, what part of his education had contributed most to the development of the thoughts and feelings expressed in it?

2. Make a study of the song of Moses recorded in Deut., ch. 33. Point out its conceptions of God as: (1) Giver of good, vs. 13-16; (2) Helper, vs. 26-29.

3. Read Deut., ch. 6, as an illustration of the oratorical powers of Moses.

4. Read Deut., ch. 32, noting where it shows a knowledge of natural history, a knowledge of history, and a knowledge of pagan religions.

SUNDAY SESSION

EZRA, THE LEARNED SCRIBE OF THE RESTORATION

Ezra, ch. 7; Neh., ch. 8

In 587 B. C., Nebuchadnezzar captured Jerusalem after a prolonged siege. The walls were torn down, the Temple and palaces burned, and most of the people who had survived the siege and capture of the city were carried away into the Euphrates valley. It was the deliberate aim of the Babylonians to destroy the Hebrew nation forever. That is why they carried the captives to a distant country, scattering them among people of another race and another language. They had often used this method to do away with a nation which they had found troublesome. They believed that the Jews would become absorbed into the various peoples in the midst of whom they had been placed and that thus the Jewish name and the Jewish religion would perish.

That the Jewish race and the Jewish religion survived the Babylonian Captivity is one of the miracles of history. It was brought about by the fact that the Jews had found the true and only God and that faith in him preserved them. The captives in a strange land continued to teach their children diligently the commandments of Jehovah and to carry these commandments in their hearts. At least, some of them continued to do so, and that portion which was faithful to the religious heritage of the race was the instrument which God used to conserve the results which had been wrought through centuries of Jewish history.

The heroic struggle of the Jewish people back to a place among the nations of the world is one of the most stirring narratives of history. The battle was not waged so much by force of arms as by force of character. Like Joseph in prison, the Israelites who were captives in Babylon proved themselves so competent and faithful that they won places of responsibility and power. Some of them were satisfied when they had gained a place for themselves in the lands of their captivity, but others,

being idealists, could not forget Jerusalem and the glory which had been in the days that were past. These idealists were God's agents in preserving the spiritual progress which had been made in the centuries stretching from Abraham to the fall of Jerusalem. These idealists were the ones who taught their children the Law of Moses. These idealists were the ones who finally won the consent of their rulers to return to Palestine that they might build the waste places of Jerusalem.

Among these restorers of the Hebrew nation was a man named Ezra. He is a good illustration of the scholarly men whom God raised up to do his will in the perilous days when the true religion seemed to be in danger of extinction.

Illustrious Ancestors. Ezra was a member of an illustrious family. He numbered among his ancestors men like Hilkiah and Azariah. He was of a line of priests reaching back to Aaron through some seventeen generations. It is a good thing for a young man to have a heroic line of ancestors behind him, if the consciousness of his connection with a great family makes him diligent in labor and high in his ideals. It is sometimes a disaster to a young man who has such illustrious ancestors if he falls into the habit of thinking that his relationship to them is glory enough for him. Ezra was of the kind who are inspired to lofty striving by the consciousness of having descended from illustrious ancestors.

A Ready Scribe. The Hebrews were long enough in captivity to begin to lose their language. Children grew up and learned only imperfectly the language which their parents had spoken in Palestine. The next generation could speak the original Hebrew hardly at all, and soon there were many Jews who could no longer understand the tongue in which Moses had written the Law. That portion of the Old Testament which had been written would certainly have been lost if God had not raised up certain scholarly men called scribes who gave their lives to the task of preserving the sacred writings of their ancestors. Ezra was one of these scribes. He was so scholarly and so able that he had won great favor with Artaxerxes, the king of Persia. Ezra did not use this favor to gratify his own personal

ambitions as a selfish man would have done. He was an idealist and he lived for a great cause, namely, the restoration of the Jews to their former seat on Mount Zion. So Ezra and men like Nehemiah secured the consent of the king to return and build the walls of Jerusalem and the Temple of Jehovah.

A True Teacher. Humanity owes to teachers a debt which it can never pay. Civilization and progress are largely dependent upon them. It was the spirit and the labor of the teachers of the Law that preserved the Hebrew race in the days of Ezra. One splendid verse in the seventh chapter of Ezra tells us what kind of person this priest who had undertaken to restore the Temple and the walls of Jerusalem, really was.

It says that Ezra "had set his heart to seek the law of Jehovah." This statement shows us that he was a diligent seeker after truth, a necessary characteristic of every true scholar. He had made it the goal of his life to understand and comprehend the great truths which God had revealed to his ancestors, the Jews. He was a student in the highest sense of that term.

The verse goes on to say that he was seeking not only to know the law of Jehovah, but also "to do it." He was no superficial seeker after truth who failed to live up to the light as he discovered it. He was not like an eminent French scholar who said of himself, "I do evil, but I love righteousness; therefore my heart is pure." Ezra's life was a constant illustration of the religious truth which he cherished and this consistency between life and doctrine gave him great power as a leader.

In the third place we are told that Ezra had set his heart "to teach in Israel statutes and ordinances." What a commendatory verse! Ezra was a seeker after the laws of God; he brought his own conduct into harmony with these laws, and he made it his life work to teach these laws to his fellow countrymen.

A Man of Prayer. Nothing is surer than that these heroic Hebrews who rescued the Hebrew race and the Hebrew religion from oblivion were men of prayer. Nehemiah interrupts his narrative now and then to throw in a little prayer. As the little band encamped by the river Ahava just before starting out upon the perilous

desert march back to Palestine, Ezra proclaimed a fast, as he said, "that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance."

When the company reached Jerusalem, they found that the danger which had been so narrowly averted in Babylon was even more manifest in Palestine than it had been in the land of captivity. The Jews had by heroic measures managed to preserve their name and their religion in the lands where they had been carried, but the Jews who had come back to Palestine a few years before Ezra and his company came, were found to be intermarrying with pagan peoples who had invaded the empty land of the Jews after the Captivity. Ezra saw at once that the whole enterprise would fail unless the Jews kept their race and their religion free from pagan contaminations. Ezra, ch. 9.

When Ezra made this discovery, he was thrown into great distress of soul. He went into mourning, tearing his garments and sitting in a disconsolate state after the manner of those who had lost their nearest relatives. At the hour of the evening oblation, as a great number of people gathered about him, he lifted his voice to God in one of the most earnest prayers recorded in the Old Testament. There was confession of sin in the prayer for he said, "O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens." He recounted God's mercy in sparing the Hebrew nation from the complete destruction which their transgression deserved. He gave God thanks for the loving-kindness which he had extended to them when they were bondmen in a strange land. "Shall we again break thy commandments?" cried the earnest voice of the scribe. As he prayed, he wept and bowed himself to the ground.

That prayer started a revival of religion then and there. The people who had gathered about wept and confessed their sins saying, "We have trespassed against our God." Thus Ezra was able to rescue the Israelites from the entangling relationships which had come so near defeating the plans for restoring a pure Jewish race

and a pure worship of Jehovah to the land which God had promised to give to Abraham and his seed forever.

Ezra's Bible School. Neh., ch. 8. Ezra was wise enough to know that if the Hebrew religion was to be preserved, the masses of the people must be taught the great truths on which that religion rested. If he had been selfish for himself or for the priestly office, he would have been content to let the common people remain in a state of ignorance and would have tried to maintain his control over them by appealing to their superstitious notions. But Ezra had caught sight of a great ideal, the ideal of a holy nation taught of Jehovah, honoring him, and obeying him. He knew that such a nation must be composed of intelligent citizens and so he made much of education.

In order to carry out his plans for educating the masses of the people, Ezra organized a Bible school, the first of its kind in history. He selected a large open space before the water gate. There he erected a pulpit of wood that he might stand above the multitudes so as to be seen and heard. He selected a group of assistant teachers who were to take smaller groups, after the more general instruction had been given, and give these groups some further aid in the understanding of the Bible. It must have been a good deal like a great out-of-door Sunday school.

When the people had gathered around and had filled the open space, Ezra stood up and read the Law of Moses to them. The people wept when they heard the words of the Law for they realized that they had broken the commandments of God. They were deeply in earnest and replied, "Amen, amen," to the prayers which Ezra offered to God asking that they be forgiven. They bowed their heads and worshiped Jehovah with their faces to the ground. The meeting began in the morning and lasted until midday without intermission.

When the people had confessed their sins, Nehemiah the governor urged them to cease weeping and to make the day an occasion of rejoicing. So the school became a festival in which there was general gladness and the giving of gifts one to another. Having found that Moses had commanded them to keep the feast of tabernacles,

the people gladly carried out the commandments given by God through their great leader so long before. Thus, once more, Jerusalem blossomed forth with floral decorations and booths constructed of palm branches. The celebration lasted for seven days, and on the eighth day it ended with a solemn service of worship and praise. It was a great day for the Hebrew nation and for the world when Ezra, the scholarly and fearless leader, brought back worship and praise and Bible study to the chosen people of God.

The Lesson Prayer

O God our Father, teach us to appreciate the opportunities we enjoy. Teach us to realize that the privilege of worshiping thee and of studying thy Word is a precious privilege for which heroic men and women of other times have gladly died. Open our minds that we may "behold wondrous things out of thy law." Help us to be like him of whom we have learned in this lesson. Help us to be earnest seekers after the truth of God, faithful doers of God's will, and diligent teachers of God's truth to others. We ask in Jesus' name. Amen

Supplemental Lesson Materials

1. How Nehemiah secured permission to return to Jerusalem. Neh., chs. 1, 2.
2. How Nehemiah succeeded in rebuilding the walls of Jerusalem. Neh., chs. 3, 4.
3. How Nehemiah enforced the keeping of the Sabbath. Neh. 13:15-22.

EXPRESSIONAL SESSION

EDUCATION AND LEADERSHIP

I Thess. 1:1-10; Matt. 15:10-14; Luke 6:39, 40

The progress of the Christian Church depends upon the kind of leadership it develops. In writing to the Thessalonians, Paul told how leadership works in the

spread of the gospel and the growth of the Church. He said that he was among them as a follower of Jesus, and that the Thessalonian Christians followed him as a leader. In their turn these Thessalonian Christians became leaders of their friends and neighbors and thus helped them into a knowledge of the truth.

Jesus said that the Pharisees were blind leaders of the blind, and as we read the New Testament narratives we can see that the responsibility for the evils of that day in the Jewish Church rested mainly with the leaders. They were blinded by their prejudices and their selfishness and they hindered those whom they ought to have led in a quest for truth. Jesus chose no scribe or Pharisee to become a disciple, probably because the kind of education the scribes and Pharisees had received unfitted them for the work Jesus had in mind.

The work of Jesus was, especially during the last few months of his life on earth, confined largely to training his twelve disciples to become leaders of the Church which he knew would arise from his labors. He showed that he was himself the greatest leader that the world has ever seen, for he took twelve unlearned men and in three years he made of them the leaders of a movement which has reached out over all the earth and which is destined to change the whole world into one Kingdom of brotherhood and universal peace.

It has been said that leaders are born not made, but the statement is not altogether true. People are born with certain latent powers of leadership, some more, some less, but education is needed to bring these latent powers into action. Education is needed to guide the powers of leadership into large fields of usefulness. Without the three years' education which he received in the school of Jesus, Peter might have been a leading fisherman of the Sea of Galilee, but with that schooling which he received under the great teacher, he became a leader in a world-wide campaign for the establishment of God's Kingdom on earth. A boy born with great powers of leadership may without much education be a sort of leader in his village, but he can hardly aspire to become a leader of national importance without the aid of a thorough education.

Some Truths from the Lessons We Have Been Studying

Moses was one of the greatest of the world's great leaders. He had the best education obtainable in his day and it is evident that his education helped to develop in him the power and the skill of a leader.

Character is of more importance than knowledge in making a person a great leader, but character can be developed only through the right kind of education.

A great leader must have great and high ideals. If Ezra or Nehemiah had been only selfish fortune seekers they would have given up the great undertaking in which they were engaged.

Great leaders are followers after God.

Review Questions

1. What education did Moses receive in his family life? What education did he probably receive in the schools of Egypt?
2. Of what value to Moses was his experience as a shepherd in the wilderness?
3. Tell why you regard Moses as a great leader.
4. Who was Ezra and what can you say of his character?
5. What great services did Ezra render his fellow countrymen?

Bible Verses

I Peter 2:21; Matt. 4:18-20; 5:13-16; John 21:15-17; Acts 20:28; I Tim. 4:12; I Cor. 4:16; Phil. 3:17; Ps. 51:10-13; 34:11.

Study Topics

1. Bible women who were leaders. Deborah, Judg., ch. 4; Lydia, Acts 16:11-15.
2. Jesus, the perfect leader: his fearlessness, John 11:7-10; his tenderness, Rev. 7:17; Isa. 40:11; his willingness to share the burdens of his followers, Matt. 11:28, 29.
3. Qualities of character which fit a person for wise

leadership. (Perseverance, a sense of justice, democratic spirit, and so forth.)

4. Why education is necessary for the true leader of men.

5. The education of a modern leader. (Let several pupils each select some distinguished living American and make a study of the educational preparation of the person selected. Brief statements may be found in the publication, "Who's Who in America.")

Projects

1. Plan a series of socials in which different groups of pupils are given the leadership on different occasions.

2. Plan for a Departmental picnic in which the leadership in the games is given to one pupil or a group of pupils, the literary program assigned to some other pupil or group of pupils, and so forth.

3. Organize the Department for calisthenic drill on some week day, and have pupils take charge of the drill as they show themselves capable of developing such qualities of leadership as are necessary for that office.

4. Try to have every member of the Department lead the expressional session at least once in each year.

Club Activities

1. Begin the study of native trees and the collection of leaves. (Handbook, pp. 210-240.)

2. Form a garden club with prizes for the best garden products if the lessons are being studied at a suitable time of the year. (Handbook, pp. 241-250.)

3. Form a camera club, with prizes for best photographs taken and developed by members of the Department.

CHAPTER X

EDUCATED MEN WHOM GOD USED IN NEW TESTAMENT TIMES

WEEK DAY SESSION

LUKE, THE GOOD PHYSICIAN

Luke 1:1-4; Col. 4:14; II Tim. 4:9-18

All the twelve disciples of Jesus had probably received some schooling. There was in that day a school for boys in practically every synagogue, and all devout Jewish parents were concerned for the education of their children, or for the education of their sons, at least. Matthew, Peter, and John give evidence in their writings that they had early educational advantages. None of the twelve disciples, however, had received an education which would at all compare with a modern college training. Their schooling had been of an elementary type. They had learned to read and write and to use some of the simpler processes of arithmetic, but the major part of their education had been Biblical. They had memorized the Law of Moses and the interpretations which the rabbis had given the Law. Their three years with Jesus was a wonderful preparation for their life work, for it meant for them three years under the great Teacher.

It was not many years before the Christian Church began to draw into its membership men and women who had received the most thorough education that the schools of that time could furnish. The Christian religion is so simple that little children can comprehend its meaning and become its devoted followers; but the Christian religion likewise has depths of meaning which no human mind has yet fathomed and which have been the study of philosophers in all the centuries since it had its beginning. This depth of meaning was doubtless one of the attractions which early drew the greatest thinkers into

the Christian fellowship. In this chapter we are to study two of the highly educated men who early became adherents of the Christian religion and who brought to it the results of their thorough training and wide knowledge.

A Gentile Physician Who Became the Companion of Paul. Luke was a Gentile, perhaps a Greek, and he was a physician. He joined Paul on his Second Missionary Journey while Paul and his party were at Troas. Perhaps Luke was converted to Christianity through the preaching of the great apostle. At all events he became one of Paul's most constant companions. He accompanied Paul during most of his subsequent journeyings and was with him on the voyage to Rome. He was beside the apostle in the last imprisonment when the time of the apostle's martyrdom was evidently at hand. We owe a large portion of the New Testament to Luke, for it is certain that he wrote not only the Gospel which bears his name, but also The Acts of the Apostles. He is therefore the biographer of Paul and to a certain extent of Peter, also.

A Well-Educated Man. It is evident that Luke was a highly educated man. He reveals it everywhere in his writings. There were many who professed to be physicians in that first century who were really superstitious impostors, but Luke was certainly not one of these. He belonged to that small group of physicians who had made thorough preparation for the healing of the body as a life work. We know this from the scores of medical terms scattered through the writings of Luke. He had not just "picked up" a smattering of knowledge concerning medicine and then set up as a practitioner; he had been in the best schools of the day, if we can judge from his language and his character.

It is probable that he had received a liberal education beyond that concerned with his profession. The Greek schools on the coast of Asia Minor, where Luke's early home was probably located, were noted all over the Roman Empire. Wealthy and influential Romans of Italy sent their sons to these Greek schools to be educated. So Luke probably had the immense advantage which comes from a wide knowledge of history, literature, and science.

Luke's Education Made Him a Resourceful Man and a Useful Member of Society. Paul seems to have found Luke so useful that he kept him at his side during most of the time. Inasmuch as he was afflicted with some form of physical disorder, Paul probably found in this beloved physician the help he needed to keep working at his great task. Luke was so modest that he seldom mentioned himself in his writings, but as we read of the journeyings among hostile peoples and the perilous circumstances which arose on the sea voyage to Rome, we are led to suspect that Paul was not the only hero connected with these narratives. Luke tells us how before the voyage was ended Paul became the real commander of the vessel on which he had shipped as a prisoner. He does not, however, tell us about his own activities for the comfort of the crew and passengers of the storm-tossed craft. But we may be sure that he used his skill and knowledge as a physician to minister to his companions. We may be sure that his wide knowledge and varied experience made him a valuable member of the company, a member second only to Paul himself.

Luke's Education Made Him a Careful and Accurate Historian. Luke tells us in the introduction to his Gospel that he had made diligent study of the life and teachings of Jesus as they were reported by those who had heard and known the Teacher of Nazareth, that he had "traced the course of all things accurately from the first." This was no idle boast, for the writings of Luke bear evidence that their author was just that kind of man. Luke brings to us many parables of Jesus which the other Gospel writers fail to record. To him we owe the matchless tale of the Prodigal Son, and the story of the Good Samaritan.

Certain Bible critics have sought to show that Luke was mistaken in some of his dates and in some of his statements concerning geography. In every case, however, as more information came to light, it has been discovered that Luke was right and his critics wrong. It is a comfort to know that this conscientious and kindly physician sat down with the people who had known Jesus as he taught and healed in Galilee and Judea, and that he carefully recorded what they told him.

Luke's Education Made Him Sympathetic. People who study medicine usually choose that profession because they have large capacity for sympathizing with those who are in physical distress. Their education develops this sympathy still further. Luke's large sympathy is manifest all through his writings. He had a tender regard for children and he has given us our fullest account of the infancy and boyhood of Jesus. He had a tender regard for women and he has given us our fullest account of Mary's part in the events connected with the coming of the world's Redeemer.

He, more than the other Gospel writers, emphasizes the sympathetic attitude of Jesus toward the sick and the poor. He evidently saw this phase of the personality of Jesus more clearly than any of the other people who undertook to write an account of the Master's life. Thus Luke's education made him an accurate interpreter of the character of Jesus.

Luke's Education Made Him Responsive to the Personality of Jesus. We may conceive of Luke as a physician in Troas before the coming of Paul to that city. He was probably a deeply sympathetic man, perhaps not greatly interested in religion because he knew only too well the wicked abominations which accompanied the pagan worship of idols. But one day a stranger arrived in Troas. This stranger taught a new religion. He taught that there were not many gods, but one God who had made of one blood all the nations of the earth. He told how this God had sent his Son to save the world. He told how this Son of God had gone about healing the sick and the lame and giving sight to the blind. When he told about these things Luke, the physician, began to grow interested. He had never heard of a God like that. Then Paul went on to tell how this Son of God was moved with compassion when he looked upon the tired multitudes who were scattered on the hillside like sheep without a shepherd. He told how the Son of God died to save the world from the sins of cruelty and oppression.

The heart of the kindly physician was won, and he became a follower of the Christ and a helper of the apostle who revealed Jesus to him. God had been at

work in the life of Luke even while he was a pagan and a Gentile. The teachers who had taught in the Greek schools of medicine and who had taught the young medical student to be sympathetic with those in distress had been, quite unknown to themselves, messengers of the coming Christ. Like John the Baptist, they had helped to make ready the highway of the Lord. Education is one of the agencies which God often uses to fit some soul to know his Son and to become a devoted worker for the Kingdom of God on earth.

Luke's Education Helped to Make Him Faithful and Trustworthy. When Paul was in deadly peril in Rome many of the Christians were panic-stricken and found excuses for leaving the city. There was one, however, who would not flee. In writing to his young friend Timothy, Paul told about this one who had gone to such and such a place and that one who had gone to another place; then he added, "Only Luke is with me." The faithful physician was there by the side of his friend in the hour of deadly peril.

Did Luke's education have anything to do with this heroic devotion to his friend in the hour of danger? We believe it did. As a physician he had learned to think of the welfare of others before he thought of his own welfare. Possibly he had gone into places where the victims of some deadly pestilence were suffering their last agonies and, all unmindful of his own safety, had done what he could to relieve their pain. His preparation for the life of a physician and his experience in his profession had educated him in heroic devotion and self-forgetfulness.

Luke's Education Helped to Make His Life a Blessing to His Own Generation and to All the Generations Which Have Followed Him. If Luke as a young lad in some school of the Greeks in Asia Minor had neglected his work and wasted his opportunities in trying to have a good time, he never could have become the great and useful helper of Paul and his life would have fallen short of the high usefulness which characterized it. Two lines may seem to be exactly parallel when they are only a few inches long, but if they are not actually parallel and you extend them for a mile, they will be found to be

many feet apart. So it is with the lives of boys and girls. Little differences in the time of youth grow into vast differences as manhood or womanhood is attained. There was probably not much noticeable difference between the character of John the disciple and Judas Iscariot when they became professed followers of Jesus, but the little hardly noticeable differences grew until Judas betrayed his Master and John became the author of some of the most sublime passages in all the Bible.

Supplemental Lesson Materials

1. Make a study of the parables of Jesus recorded only by Luke. They are as follows:

The Two Debtors.....Luke 7:36-50.
The Good Samaritan..... Ch. 10:25-37.
The Friend at Midnight..... Ch. 11:5-8.
The Rich Fool..... Ch. 12:16-21.
The Servants Watching..... Ch. 12:35-40.
The Steward on Trial..... Ch. 12:42-48.
The Barren Fig Tree..... Ch. 13:6-9.
The Great Supper..... Ch. 14:16-24.
The Tower and the Warring King.... Ch. 14:28-33.
The Lost Piece of Money..... Ch. 15:8-10.
The Prodigal Son..... Ch. 15:11-32.
The Unjust Steward..... Ch. 16:1-13.
The Rich Man and Lazarus..... Ch. 16:19-31.
The Master and Servant..... Ch. 17:7-10.
The Importunate Widow..... Ch. 18:1-8.
The Pharisee and the Publican..... Ch. 18:9-14.
The Pounds..... Ch. 19:12-27.

2. Make a study of the miracles of Jesus mentioned only by Luke:

Jesus Passing Through the Crowd at Nazareth .....Luke 4:28-30.
Draft of Fishes..... Ch. 5:1-11.
Widow's Son Raised at Nain..... Ch. 7:11-17.
Woman's Infirmity Cured..... Ch. 13:11-17.
Dropsy Cured..... Ch. 14:1-6.
Ten Lepers Cleansed..... Ch. 17:11-19.
The Ear of Malchus Healed..... Ch. 22:50, 51.

SUNDAY SESSION

PAUL, THE APOSTLE TO THE GENTILES

Phil. 3:5, 6; Acts 18:1-4; 21:37-39; 22:3-21; Rom. 1:17

In this lesson we are to study about a man who, more than any other person who has ever lived, with the exception of Jesus, has molded the thought of humanity. The fundamental doctrines of the Christian Church rest on the life and teachings of Jesus, but they were formulated and made clear by the mind of Paul. How was such a mind developed? What kind of education was given to the one who still holds sway over the minds of the world's greatest thinkers after a lapse of nearly two thousand years? These are the questions before us in this lesson and the task before us is to discover the answer to them as best we can.

Paul's Home. Phil. 3:5, 6. The early years of life are of vast importance in the formation of character and in our search for the causes of Paul's greatness of character and power of intellect we may well turn first to what we know of his childhood home. Paul was born in Tarsus, a city of southern Asia Minor, but he was of Jewish parentage. In his letter to the Philippians, Paul called himself "a Hebrew of Hebrews," probably meaning that he was of pure Jewish stock. His parents belonged to the sect known as the Pharisees. This sect was peculiarly devoted to the Jewish customs and to the Law of Moses. From his earliest years, therefore, Paul would be surrounded by a home atmosphere intensely earnest and deeply religious. He would grow up looking upon the Law of Moses as the very word of God and giving it unbounded reverence. Every act of his life was regulated by the Law. He learned to keep the Sabbath in exact conformity to the opinions which the ancient rabbis had given concerning it. Religion ruled his home. The great feast days of the Jews were observed faithfully. Everything savoring of paganism was looked upon as an abomination.

It is easy to see how the early home influence of Paul gave him a serious view of life and fixed certain indelible

impressions upon his character. He early gained a deep vision into the more profound problems of existence, but his training had made him narrow in his sympathies. He learned to think of the Jews as God's peculiar people and to think of all the rest of humanity as having small place in the plans and affections of the Almighty. Even among the Jews there was, as he thought, only a little group, the strict Pharisees, who were really the children of Jehovah. The common multitudes even among the Hebrews he regarded as accursed, if they knew not the Law.

Withal, Paul's early home life had been a great blessing to him. He had learned to think deeply and seriously. The words of God as spoken to Moses and the prophets had been among the first words his lips learned to pronounce. A sincerity and a moral earnestness had been developed in his soul, and these important elements of character would be with him all his life.

In the Synagogue School. There was a synagogue in every city where there were Jews enough to support one, and practically every synagogue had a school for boys connected with it. Paul probably entered the synagogue school of his native city at about the age of six years. Here he learned to read and write the language spoken by his parents. In some cases this would be Greek; in other cases it would be Aramaic. If Paul's parents were recent arrivals in Tarsus from a former residence in Palestine, they may have been Aramaic-speaking Jews; if they or their ancestors had lived long in Tarsus, they probably spoke Greek. It may be that the youthful Paul learned both of these languages in his synagogue school days. It may be that he began in this school to master the rudiments of the Hebrew tongue in which the Old Testament was written.

Paul was probably taught some arithmetic, as well as the languages we have mentioned, but the most important study was the Old Testament, especially the Mosaic Law. The children memorized long sections of the Bible and also many pages of the interpretations of the Law which the rabbis had written out. In this way Paul became so familiar with certain parts of the Bible that he had them always present in his mind. He grew

up with a constantly increasing ability to think the thoughts of Moses and the prophets.

The Influence of Greek Learning. It is not known that Paul ever attended any of the Greek schools of Tarsus. His family, as Pharisees, would look with disfavor on these schools, and they would probably forbid any of their relatives to attend them. However, Paul gives evidence in his writings of the influence which Greek learning had wrought upon his thinking. He was apparently familiar with some of the Greek poets, since he quoted from one of them in his speech before the Areopagus at Athens. The Greeks were great philosophers and Paul could hardly escape their influence, living as he did in a city like Tarsus which was a noted center of Greek learning and the seat of several noted schools of Greek philosophy. It thus came to pass that Paul gained the keen philosophical insight of the Greek scholars, and when this was added to his native Hebrew seriousness of thought, it made a combination of great intellectual power and acuteness.

Learning a Trade. Every Jewish rabbi learned a trade, since he did not receive any income from his teaching—that is, any income sufficient to support him. Paul seems to have chosen teaching as his life work when he was still a lad; so he learned a trade in order to be able to earn a living while he was engaged in teaching. He learned to be a tentmaker. It is probable that he was apprenticed to some person engaged in this work and very likely he spent some years in learning it. The tents of that time were made out of a coarse haircloth and Paul learned how to make this cloth, as well as how to cut the cloth out and sew it together into tents.

His trade was a great help to Paul. It enabled him to go almost anywhere with the assurance that he could find profitable employment if it became necessary for him to turn to manual labor in order to gain a livelihood. He turned to his trade when he first entered Corinth, and he may have done so in other places. Learning to labor at some honest task of manual toil is an important part of an education, and we may be sure that the years which Paul spent in learning to be a tentmaker were by no means wasted. The patience and persevering atten-

tion demanded by his work as a tentmaker became invaluable elements of his character. Great thinkers are apt to find themselves out of touch with the masses who labor with their hands. They do not know how to approach working people. Paul's experiences as a tentmaker helped to save him from this isolation of the scholar. All through his life he manifested a power to meet all sorts of people on their own ground and to form lasting friendships with them.

In School at Jerusalem and Under a Great Teacher. Acts 22:3. Paul was probably fourteen or fifteen years of age when he left his home in Tarsus and went to Jerusalem that he might pursue his studies in the great school of the rabbis which was in that city. In the Jerusalem school he came under the instruction of Gamaliel, one of the greatest teachers of that century.

The teacher really makes the school, and under a great thinker like Gamaliel, Paul's powers of mind developed as they could not have developed under a teacher of less power and skill. Several years at the feet of Gamaliel brought the mental powers of Paul into splendid development, for they were those precious years of opportunity which cover the period of early young manhood, years which count for so much if they are rightly used.

Paul's surroundings in Jerusalem would also have a powerful influence upon him. The sublime Temple with its sacrifices, its morning and evening oblations, and its great gatherings in which multitudes came together from the ends of the earth, would influence the life of a devout young Jew like Paul in a most potent way. In Jerusalem, Paul would meet many other students who had come from distant cities like Rome and Alexandria, young Jews who, like himself, had come to Jerusalem to finish their education. He would likewise meet the highest officials of the Jewish religion, the men who in that day sat in Moses' seat, interpreting the Law and leading the religious forces of the chosen people.

A Pupil of Jesus. Paul doubtless thought his education at an end when he was graduated from the school of the rabbis in Jerusalem. He went back to Tarsus to take up his chosen life work of teaching. In a little while we hear of him again in Jerusalem. It may

be that the rising power of the Christian religion caused the Jerusalem rabbis to call Paul from Tarsus to become the leader of their plans to suppress the new religion. At all events, Paul is seen in that rôle in the early chapters of the book of The Acts. His education had made him a man of power, and with terrible energy he sought to destroy the last vestiges of the Christian faith. Having suppressed Christianity in Judea, he obtained authority to follow the fleeing Christians into foreign cities. With this end in view, he was on his way to Damascus, when Jesus appeared to him in a vision at noonday and changed completely the current of his life.

From the hour when he heard the voice of Jesus on the Damascus road, Paul became a pupil of the great Teacher. He says in one of his letters that he did not learn about the Christian religion from the apostles but from Jesus himself. Paul's previous education had been defective in many ways, but it had laid a foundation on which the great Teacher could build. Thus, once more, do we see God's providence in a human life. The Pharisee father of Paul was unknowingly making preparation for the coming of Christ into the life of his son as he diligently taught him when a child. The Jewish rabbis of the synagogue school in Tarsus were preparing their capable pupil for a career which they little knew, but which God had in view. Paul, studying in Jerusalem under Gamaliel, thought that he was getting ready to be a teacher in Tarsus, but God had other plans for him and was steadily leading him on toward the life tasks which an almighty Power had decreed and which no hand of man could hinder. Even so, God is working in your life and mine, and he will lead us to usefulness and labors which now lie beyond our field of vision, if we will let him have his way with us.

The Lesson Prayer

Our Father, we are glad to claim thee as our God and Helper. Teach us to yield our lives fully to thy guidance. In these days of precious opportunity we would be in earnest. We would be diligent and faithful. Forgive us if we have wasted our time in the pursuit of things

of little value, leaving the things of priceless worth out of our plans. We thank thee for the opportunity to study the Bible and to learn about the lives of the great and good men and women of whom it tells. We pray to thee in the name of Jesus, thy Son. Amen.

Supplemental Lesson Materials

1. Make a study of the council at Jerusalem and find out how Paul saved the day for an interpretation of Christianity which enabled it to become a world religion. Acts 15:1-29. How did Paul's education help him in this task?
2. Read Paul's words on the atoning work of Jesus. Rom. 3:21-26.
3. Read Paul's great chapter on Christian love. I Cor., ch. 13.
4. Read Paul's great chapter on the resurrection. I Cor., ch. 15.

EXPRESSIONAL SESSION

THE DEBT WE OWE OUR TEACHERS

I Tim. 5:17; John 13:12-20; Isa. 30:18-21

We have seen how important education was in the life of Luke and in the life of Paul. Since teachers have charge of the education of children and youth, they are engaged in a task of utmost importance and are worthy of our highest esteem. Most civilized nations realize these facts and give to their teachers the respect due to their high office. This was especially true among the Jews. The teaching profession was highly esteemed in the Jewish community. Teachers received all the honors due to parents. We know that Paul as a boy rose to his feet as soon as his teacher entered the room and remained standing until his teacher was seated. To be disrespectful to a teacher in that day was regarded as a great sin and it was counted as an offense punishable by the severest penalties.

Jesus was called "Teacher" by his disciples and the

name seems to have been well-pleasing to him. He said, "Ye call me, Teacher, and Lord; and ye say well; for so I am." Most of his work consisted of informal teaching rather than of the preaching of sermons. He has given to this calling a lasting place of honor for he lived and labored as a teacher.

In one of the passages of Scripture chosen for this lesson, the Prophet Isaiah has drawn a word picture of a teacher and a child. He compares the Hebrew people to a child which has lost its way and has raised a cry of distress, calling upon its caretaker and teacher for help. He compares Jehovah to a gracious teacher who hears the child's cry and comes to its rescue. With sublime tenderness he says to the repentant Hebrew exiles, "Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." The teacher's office is surely noble, since it is used by the prophet as an illustration of the care which God exercises over his children.

Some Truths from the Lessons We Have Been Studying

We do not know the names of any of Luke's teachers and we know the name of only one of the teachers of Paul, but we can see the effects of these faithful laborers in the lives and in the characters of their pupils.

Gamaliel was a broad-minded man. True learning gives a person wide sympathy and a charitable attitude toward the opinions of other people. Acts 5:33-42.

Jesus can be the great Teacher to every life to-day, quite as truly as he was the great Teacher to his disciples. He was Paul's Teacher.

Review Questions

1. Give evidences that Luke was a well-educated man.
2. Tell what you can of the character of Luke.

This change in Peter and John had been brought about because they had comprehended more fully the teachings of Jesus and had given themselves more completely to the guidance of the Spirit of truth whom Jesus promised to send. They had been learning some of the "many things" which Jesus had to say to them but which they were not able to hear and understand and apply at the time when Jesus was with them.

This process has been going on during all the centuries since Jesus lived on earth. The Holy Spirit has been taking of the things of Jesus and revealing them unto men, leading them into ways of higher spiritual understanding and more godly living, and thus glorifying Jesus. When he was on earth, Jesus said nothing about the evil of slavery, so far as we know, but he did lay down principles which have all but banished human slavery from the earth. The Holy Spirit has taken these principles and revealed them to certain men of vision, and through these men to the masses, and so Jesus has been glorified by the banishment of slavery from the world. For the most part these outstanding men and women through whom the masses have been able to grasp more fully and apply more completely the teachings of Jesus, have been people of trained minds, people who have received the best education their generation could furnish. In this chapter we are to glance briefly at a few of these gifted interpreters of the life and teachings of Jesus.

The Early Church Fathers

The early centuries of the Christian Era were made notable by the presence of some of the greatest thinkers the world has ever known. These scholars were the highest product of the old Roman civilization. They had been attracted to the Christian faith as the hope of humanity and had found in it that which satisfied their innermost cravings after truth. These notable men are known as the "early Church fathers." Every well-informed person should know something about these remarkable men who have left their influence as a blessing to the world and their teachings as a guide to all future generations.

Polycarp. The Apostle John spent many years as

leader of the Christian forces in the city of Ephesus. He seems also to have had the oversight of all the churches in that region. Among those who came under the influence of the great apostle was a young lad named Polycarp. Polycarp in his turn became one of the leaders of the Christians in that section, finally reaching the responsible position of bishop in the city of Smyrna.

These were troublous times in the Roman Empire. Wars were almost continuous and famines, pestilences, earthquakes, and floods wrought great havoc among the people. These disasters were charged to the Christians by their pagan neighbors, and bitter persecutions arose. Polycarp was seized and brought before the Roman proconsul, Titus Quadratus. He was told that his life would be spared if he would curse Christ, but he replied, "Six and eighty years have I served him, and he has done me nothing but good; and how could I curse him, my Lord and my Saviour?" Having refused to renounce his religion, he was burned to death in the year 155 A. D.

Irenæus. As John in his old age taught young Polycarp the elements of the Christian faith, so Polycarp grown old had a young friend and pupil named Irenæus to whom he imparted the truths of Christianity, especially the teachings of his honored teacher, the Apostle John. Irenæus thus reached back to the great apostle through his teacher Polycarp, and his evidences as to matters of doctrine and history are therefore of great value. He was born in Asia Minor and spent his youth there, but his great work was done in the west as bishop of Lyons. He was a stanch defender of the Christian religion against the heresies which had begun to appear in the days of the Apostle John and which had grown strong and menacing in the days of Irenæus. The fine scholarship and trained mind of Irenæus were useful in saving the Christion religion from a threatening contamination with error which would have destroyed it.

Clement of Alexandria. Some of the most brilliant scholars of the early Christian Church lived in Alexandria, a city of Egypt lying within the delta of the Nile. One of these bore the name of Clement. He had studied the classical literature of Greece and Rome and had traveled far and wide. He had given many years to the

study of philosophy. He was a man of broad sympathies and great learning. In his writings he tried to show the people of his day that the Christian religion was in harmony with the best thought and highest ideals that had existed in the pagan religions.

Origen. Another brilliant scholar of the Alexandrian school was named Origen. He was one of the most illustrious scholars of history and a man of great industry. For twenty-seven years he labored upon his translations of the Old Testament, translating it out of the original language into, not one other language, but five other languages. This immense work containing the Old Testament in six languages was called the "Hexapla." Origen was an able defender of the Christian religion against the pagan philosophers who ridiculed it and sought to destroy it. Among these enemies of the Christian faith was a certain man named Celsus who brought against the Christian religion about all the arguments that are possible, but these attacks were answered in such an able manner by Origen that the cause of Christ was advanced rather than hindered by these attempts to destroy it.

Tertullian. Another North African who rose to eminence as a defender of the Christian religion was named Tertullian. He had been a lawyer, but after his conversion to the Christian faith he spent most of his time writing on subjects connected with the Christian Church. He was likewise a man of science and his wide knowledge of the legal history of Rome, added to his knowledge of the natural world, enabled him to meet successfully the attacks made against the Christian religion by its pagan enemies.

Chrysostom. John Chrysostom became bishop of Constantinople and was one of the great preachers of the early Church. Great congregations gathered to hear him in the Church of Saint Sophia. The name, Chrysostom, means "golden-mouthed" and was bestowed upon this preacher because of his pulpit eloquence. He was a fearless advocate of righteousness. Like John the Baptist, he did not fear to condemn iniquity in high places. His denunciations of the sins of the royal family aroused the enmity of the Empress Eudoxia, and Chrysostom was

banished from Constantinople. The people of Constantinople demanded his return and it was finally granted, but he was soon banished a second time and died in exile.

Jerome. A student of Greek and Latin in Rome, Jerome later turned his steps toward the Holy Land. He found a home at Bethlehem and there accomplished his great work of translating the Bible into Latin. This version of the Scriptures which Jerome gave to the world is known as the Vulgate, and has been the foundation of most of the versions now in use throughout the world. Jerome also wrote many books on theology and other subjects connected with the Christian religion.

Augustine. A teacher of rhetoric in the city of Carthage in North Africa, Augustine studied deeply into various branches of philosophy. Having been a follower of various religions, without finding satisfaction in any of them, he was at last converted to the Christian faith under the preaching of one of the early Church fathers named Ambrose and under the influence of his Christian mother, Monica. After becoming a Christian, Augustine entered the service of the Church, and finally became bishop of Hippo in North Africa. He had one of the greatest minds of any of the early Church fathers and his influence is felt throughout most of the Christian Church to this day.

The Roman Empire was beginning to crumble in the days of Augustine and the minds of many people were confused and saddened by the disasters which were befalling this long-established empire. People had come to believe that the Roman Empire would last forever. They called Rome "The Eternal City." When they saw it tottering to its fall, they were amazed. Augustine at this time composed one of his greatest works. He called it, "Of the City of God." In this work he sought to show that the Christian Church, and not Rome or the Roman Empire, was the true Eternal City. Time has shown that Augustine was right. When he died, the Vandals were already hammering at the walls of Hippo. The Roman Empire fell, but the Church of Christ still stands and will stand forever, for Jesus himself said that it is built upon a rock and that "the gates of Hades shall not prevail against it."

The Renaissance

The brilliant day of Roman civilization was followed by a long night. The period of history following the collapse of the Roman power in the western and central portions of Europe is known as "The Dark Ages." Hordes of wild barbarians from the north overran the territories which had been ruled by the Cæsars. Art and literature declined. Then there came an awakening—the Renaissance, it is called. The word means "a new birth," and it was, indeed, as though the world were being born again when the minds of men began to rediscover the learning which had once existed in Greece and Rome but which had so long been almost wholly lost to the masses of people living upon the earth. We shall have opportunity to mention only a few of the great minds which led in this revival of learning which marked the close of the Dark Ages and the beginnings of modern times.

Petrarch. The learning of Greece and Rome might have perished forever had it not been for the Christian Church. The ancient classical literature was preserved in the churches and monasteries and there were always a few Churchmen who knew at least something of these literary treasures. The Christian Church gradually conquered the pagan hordes which had overcome the Roman Empire and slowly they were raised to a point of civilization where they were able to appreciate the learning which had once existed in the lands they had conquered.

An Italian poet named Petrarch discovered these ancient manuscripts, learned to read them in the original languages, and through his writings was able to awaken many to the treasures which existed in the literature of antiquity. There was soon all over Italy a great search for manuscripts. And the study of ancient languages brought into existence a new type of school.

John Colet. Students from all over the known world were soon flocking to Italy, attracted by the reports of the new learning which had been scattered far and wide. Among these students was a young Englishman named John Colet. He returned from his studies in Italy and became a lecturer in Oxford. His lectures on the Epistles

of Paul attracted special attention, because he presented the life of the great apostle and his writings in their historical setting and did not indulge in imaginary interpretations as was the almost universal custom of that time.

Erasmus. One of the greatest leaders in the revival of learning was named Erasmus. He prepared versions of the New Testament in the Latin language and also in the Greek. He likewise brought out versions of the writings of such Church fathers as Origen, Jerome, and Chrysostom. He believed in making the Bible a book for the masses of the people, and said that even women ought to be educated so that they could read the Scriptures. These were looked upon as dangerous suggestions in that day and Erasmus was bitterly opposed by many who feared the new light which was beginning to dawn over the world.

Supplemental Lesson Materials

Additional Materials on the Early Church fathers and the Renaissance may be obtained from any good Church History.

SUNDAY SESSION

LEADERS OF THE PROTESTANT REFORMATION

Matt. 16:13-20

The Dark Ages had brought many evils into the Christian Church. Ignorance is a foe to true religion and the ignorance which had spread over the world with the coming of the northern barbarians and the passing away of Roman civilization had left its traces on both the ministry of the Church and its general membership. The Bible was forbidden to the common people. Prayer to the saints was encouraged. Many of the highest officials of the Church lived lives of shameful and open wickedness. The common people thought little of attaining a life of righteousness and their religion was largely

one of superstition and a profound ignorance of the real principles of the gospel of Jesus. How heroic men and women grappled with this desperate situation and succeeded at last in restoring the Christian Church, at least in part, to the conditions which had prevailed within it in the days of the apostles, is told in the story of the Protestant Reformation. First of all, we will consider some of the men of vision who saw the need of a reformation within the Church long before it came, and who faced perils and persecutions in order to make a better day possible. It is significant that we find many of these prophets of a new day connected with the great schools of the period. They were educated men who had been trained to think clearly and to judge accurately, and who, moreover, had the courage of their convictions.

Pre-Reformation Reformers

Of the heroic men who rose to bear witness to the light in the midst of the darkness which prevailed within the Church just before the dawn of modern times, we shall have opportunity to notice briefly only two or three. We may keep in mind, however, that the men here considered are only representatives of a considerable company who from time to time raised their voices against the evils which they saw within the Church.

Wyclif, Who Is Called "The Morning Star of the Reformation." John Wyclif was born in 1324. As a lad he entered Oxford University and quickly won distinction as an able and diligent student. After his graduation, he was elected a member of the faculty of that university and served it in several different offices, finally becoming head of the work in theology, one of the most important positions in the institution. He was much influenced by a very learned man, a philosopher and mathematician named Thomas Bradwardine, who was at that time archbishop of Canterbury.

Wyclif resisted the efforts of the pope to exercise autocratic power over the English Church and denied that the pope had power to give a final decision in matters of faith. He labored for years to translate the Bible into the English language. When he was attacked for this,

he said that it was his purpose to bring it to pass that the plowboys of England should know the Bible better than the majority of the clergy were wont to know it.

Such teachings in that day were bound to awaken violent opposition, and Wyclif's life was in constant danger. If it had not been for certain influential friends, such as John of Gaunt, Wyclif doubtless would have been burned at the stake. As it was, he was expelled from his position in the university and his teachings were everywhere suppressed. He had won a considerable following, but these people were persecuted and driven from the country, so that for some decades his influence seemed to have perished. Wyclif himself was allowed to pass the remainder of his life at a little village called Lutterworth, where he spent most of his time in writing.

John Huss and the Reformation in Bohemia. An earnest witnessing for the truth is never wasted. The influence of Wyclif, suppressed in England for a time, found an entrance into far-away Bohemia where some earnest thinkers were already beginning to seek a remedy for the evils which were afflicting the Church. The writings of Wyclif had found an entrance to the University of Prague and had been studied with an intense interest. A professor named John Huss was especially interested in these writings since he, like Wyclif, was earnestly seeking the purification of the Church. Huss, being a man of great ability, later became the head of the University of Prague. He soon came into violent conflict with the Churchmen who supported the old order and resisted any efforts to purify the Church. The pope sided with these enemies of Huss and Huss was excommunicated. The enemies of Huss were so strong that they succeeded in securing his banishment from the city. Huss in reality left the city voluntarily, hoping thus to secure safety for his followers. For two years he remained in exile, but he was not idle. He constantly sent forth literature expounding his beliefs that the Bible, and not the pope, was the final authority in religious matters.

A great council of the Church was called at Constance and the emperor invited Huss to attend, promising him protection while attending the conference, while on his journey thither, and while on his way home. In spite

of this safe conduct, Huss was seized as soon as he reached Constance. He was quickly condemned and afterward burned at the stake.

Savonarola, the Great Preacher of Florence. Girolamo Savonarola was born in Ferrara, Italy, in 1452. He entered a medical school, intending to become a physician, but the great moral degradation which was everywhere so manifest at that time caused the thoughtful young student to turn to the ministry. He entered the service of the Church, after completing his studies, and spent most of his subsequent life in the city of Florence. He preached with great power and, like John the Baptist, he attacked wickedness in high places. A family called the Medici was at that time ruling the city of Florence. The power of Savonarola soon wrested the authority from this evil family. He drove them from their place of power, but he was so morally earnest that, although they feared him, they respected him. Lorenzo de' Medici on his deathbed sent for Savonarola and asked his counsel and his prayers.

A marvelous moral and spiritual revolution was wrought in the whole city. The drunken revelings ceased; the myriad forms of immorality disappeared. Bands of children, garlanded with olive branches and singing sacred songs, marched through the streets. Savonarola might have made his reformation complete and permanent had it not been for powerful foes outside the city. The pope tried to bribe the fearless preacher by offering to make him a cardinal. Savonarola refused and was excommunicated. Finally his enemies within the city, backed up by powerful outside forces, seized the courageous preacher and cast him into prison. While in prison Savonarola busied himself in writing, but he was soon brought to trial and condemned. He was hanged on May 23, 1498. His body was then burned and his ashes thrown into the river Arno.

Luther and His Contemporaries

The men whom we have been studying are known as pre-Reformation reformers, because they lived and labored before the beginning of that movement which

resulted in the formation of the Protestant Church. We have seen that in some cases they were excommunicated from the Roman Church, but they did not form or seek to form a Church distinct from the Roman Church. They sought to purify the Church from within. We come now to a study of the men who led the movement which resulted in the organization of Protestant denominations.

Martin Luther. To speak of the Protestant Reformation is to think of Luther, for he was its great leader. He was born of humble parents, his father being a miner of Eisleben, Germany. His parents were poor, but self-respecting and they set a high value on intellectual and religious training. Luther entered an elementary school at Eisenach where he helped to pay expenses by singing before the homes of wealthy citizens of the town, thus receiving small gifts of money.

After his school days at Eisenach, he entered a more advanced school at Erfurt in order to prepare himself for the legal profession. One day at Erfurt a copy of the Bible chanced to come into his hands. He had heard the Bible read in church from the days of his childhood, but it so happened that he had never held a complete edition of the Scriptures in his hands before. As a result of his reading of the Bible he became deeply interested in spiritual things, and decided to enter the service of the Church. Against the wishes of his father he became an Augustinian monk.

Luther soon attracted attention by his learning and he was made the preacher at Wittenberg and a professor in the new university which the Elector of Saxony had organized in that city. Of a deeply meditative type of mind, Luther found in the New Testament, especially in Paul's letters to the Romans and to the Galatians, an answer to his own spiritual problems. His controversy with the Church leaders of his day had its origin in a deep religious experience.

While he was professor in Wittenberg, a representative of the pope came to that town selling what were known as indulgences. These indulgences were issued by the pope and they excused from the doing of penance persons who had committed serious sins, if they promised to pay a certain sum of money into the treasury of the Roman

Church. Luther looked upon this sale of indulgences as a scandalous degradation of the Christian religion. He saw the demoralizing effects of it among the people over whom he was set as a pastor. The wolf was in the midst of his sheep, he felt, and he as the shepherd must defend them. Thus began a struggle which lasted throughout the whole life of Luther. First, he heroically withstood Tetzel, the seller of indulgences. This brought him into conflict with Church officials higher up and finally into conflict with the pope and the emperor. The story of Luther's heroic stand against these tremendous powers is one of the most stirring annals of history. It ought to be studied by every boy and girl who loves liberty of conscience and the truth as it is in Jesus.

Ulrich Zwingli. While the Reformation under Luther was taking form in Germany, a similar movement sprang up in Switzerland under the leadership of Zwingli. This leader of the Swiss Reformation was born in the little mountain village of Wildhaus. He was a bright-minded boy, eager in his pursuit of knowledge. Having completed the common schools of his own town, he entered the University of Vienna and later continued his studies in Basel, which was at that time a center of the new learning.

Having entered the ministry Zwingli, like Luther, came into conflict with the sellers of indulgences. He also came to an open breach with the pope over the enlistment of Swiss youths in the armies of the pope. Zwingli believed that these hardy young countrymen of his ought not to be drawn into the papal armies to fight in distant lands. The controversy between Zwingli and the Church authorities constantly widened, and under the leadership of Zwingli the city of Zurich became almost wholly Protestant.

Had Zwingli and Luther agreed fully in their doctrines or had they even been willing to drop minor points of difference, the Protestant movement might have swept through the whole of Europe and established itself permanently in many sections where it was ultimately suppressed. But these two great leaders divided over certain matters of belief. The Protestant cities of Switzerland were thus left to struggle against overwhelming powers.

Zurich was invaded. Zwingli joined the forces which were trying to defend the city, but his army was defeated and he fell on the battle field of Kappel.

John Calvin. As Luther had been the leader of the Reformation in Germany and Zwingli in Switzerland, so John Calvin became, at a little later time, the leader of the Reformation in France. Afterward he removed to Geneva, in Switzerland, and here most of his work for the Protestant cause was accomplished. Calvin was born at Noyon in Picardy. He was from a child marked by unusual powers of mind and was appointed a chaplain at the early age of twelve years. His family had dedicated him to the service of the Church from his earliest years. He studied in Paris and later at Orleans and Bruges. Like Luther, he became deeply interested in the study of the Bible and gradually came to see the evils which existed within the Church of his day. He became the recognized leader of the Protestants at Paris, and thus attracted persecutions which compelled him to flee from the city. He returned after a few months, only to be driven away again. He then fled to Basel where he found friends and gave himself to writing. At this time he brought forth a series of essays on religious problems which now bear the name, "Institutes of the Christian Religion."

The Lesson Prayer

Give us, our Father in heaven, an appreciation of the religious privileges which we enjoy. We would be ever mindful that the opportunity to read the Bible and to worship are privileges which have been bought by the ardent labors and sufferings of thy servants in other centuries. Forgive us for treating these opportunities as though they were of little value. We ask in Jesus' name. Amen.

Supplemental Lesson Materials

1. The story of John Knox and the Reformation in Scotland. (See any good Church History.)
2. Luther and his theses.
3. Luther at the Diet of Worms.

EXPRESSIONAL SESSION

EDUCATED MEN AT THE CRISES OF HISTORY

Gen. 18:22-33; Ezek. 22:30

In the preceding lessons we have seen how a few educated men who were keen of intellect and courageous of soul were able to combat the enormous evils of their day and lay the foundations for better things. We have noted the fact that nearly all these great leaders were men of thorough training. This did not merely happen to be the case. Because they were men of trained minds and developed moral character, they were able to do what they did.

There is always need for these leaders. God told Abraham that he would spare Sodom if he found even ten righteous persons in the city. Jesus told his followers that they were "the light of the world" and "the salt of the earth." If a young person aspires to worthy leadership and wishes to make the years of life count for God and humanity, that young person should consider earnestly the need of securing an education which will develop fully the possibilities of mind and heart which God has given him. The word "educate" means "draw out." That is just what education is. It is a drawing out or development of the powers of the body, mind, and soul.

Ezekiel has one of the most striking pictures of the need for leadership to be found in literature. He pictured God as going up and down through the streets of Jerusalem in search of a man: "And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none." There are many gaps in the walls of the Church, and in the walls of every worthy calling, and God is to-day searching for men to fill them, searching and finding none because none are fit to "stand in the gap" before him. There have been great crises in the centuries that are past and there will be great crises in the years that lie ahead. The young man or young woman who has made true and full preparation will not lack for noble tasks.

Some Truths from the Lessons We Have Been Studying

The persecutions of the early Christians marked a crisis in the development of the Christian Church. Men like Polycarp and Justin Martyr had received the training needed in these times of peril.

The rise of false teachings brought about a crisis which threatened to destroy the Christian religion. Certain scholarly men were able at that time to take their places in the gaps and save the day for the truth.

The Protestant Reformation marked one of the great crises of history. We have seen how men of thorough education took their stand for truth in these trying times.

Review Questions

1. Name some Pre-Reformation reformers and tell something about each.
2. Name some of the early Church fathers and tell something about each.
3. Name some leaders of the revival of learning, and show how education helped them.
4. Tell what you can of Martin Luther.
5. Name some of Luther's contemporaries and show what education had to do with their greatness.

Bible Verses

Isa. 62:10; Amos 4:12; Matt. 11:9, 10; 20:20-28; Mark 4:10, 11; I Cor. 14:8; Zech. 11:17; Acts 20:28; Luke 6:39; Rom. 2:17-21.

Study Topics

1. Why a liberal education is essential for the most efficient leadership.
2. Melanchthon, the helper of Luther. (See any Church History.)
3. Crises in the life of Jesus and how he met them. (Temptation, Matt 4:1-11; multitudes seeking to make him king by force, John 6:15-40.)
4. School studies which develop qualities of leader-

ship. (Illustration: biography, history, and so forth; value of each.)

5. School athletics as a means of developing qualities of leadership.

Projects

1. Find out about some of the modern intelligence tests and try them on members of the class.
2. Find out about the Rhodes Scholarships and conditions on which they are granted.
3. Find out what is being done to educate foreign-speaking ministers for the immigrants who come to our country.
4. Write to Board of National Missions of the Presbyterian Church to secure information concerning colporteurs. Undertake the raising of money for this work.

Club Activities

1. Make a study of thrift as an essential part of an education. (Handbook, pp. 282-287.)
2. Study "First Aid to the Injured." (Handbook, pp. 303-321.)

PART IV

SOULS CREATED AS THE OFFSPRING OF GOD

"And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—*Oliver Wendell Holmes, "The Chambered Nautilus."*

CHAPTER XII

THE SUPREME VALUE OF CHARACTER

WEEK DAY SESSION

ABSALOM, A YOUNG MAN OF PHYSICAL BEAUTY AND MENTAL POWER, BUT LACKING IN CHARACTER

II Sam. 14:25-33; 15:1-23; 18:6-15

We have had several lessons on the value of physical well-being; likewise several lessons on the value of mental power. We have seen how important both of these possessions are for any person who wishes to make life count for as much as possible. These are not, however, the elements which are of supreme value in life. Indeed, they may prove to be only a curse to their possessor and to the world, unless they are under the control of a personality ruled by high ideals of purity, justice, and goodness.

There are certain soul qualities which are of supreme value since they can make physical strength and mental power a blessing to the one who possesses them and to the world. In this lesson we are to learn about a young man who was physically perfect and who had great powers of mind, but who made shipwreck of his life and brought great suffering to many people besides himself because he was wanting in character.

The Son of a Syrian Princess. King David, following the customs of his day, married several wives. One of these wives was the daughter of the king of Geshur, a land lying to the eastward of Mount Hermon. This princess bore the name of Maacah and she became the mother of two of David's children, a beautiful daughter named Tamar and a son who was named Absalom. It will be seen that Absalom was only half Jewish since his mother was a Syrian. It may be that his unfortunate career was due in part to the fact that his mother was a pagan princess rather than a worshiper of Jehovah.

A Young Man Without Physical Blemish. II Sam.

14:25, 26. Absalom is described in the following words: "Now in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." His hair was remarkably heavy and long. He had his father's fine muscular skill and the kingly bearing of his royal Syrian ancestors. This perfect physical development was a great help to Absalom because in those days, when warfare was largely a hand-to-hand contest, soldiers liked to have as their leader a man of great physical strength. The Israelites had been well pleased with King Saul because he stood head and shoulders above the multitude, but this son of David was not abnormally large. He was big but not overgrown, being perfect in all his proportions. Absalom was the favorite son of David and doubtless would have succeeded him as king over all Israel had he not ruined his prospects by his own misdeeds.

A Young Man of Keen Intellect. Everything we are told about Absalom indicates that he possessed great powers of mind. So far as we can determine his brain was as much without blemish as was his outward bodily appearance. He was quick-witted and had a keen understanding of men. He might have become a king of Israel greater than David, if he had only had the qualities of character which the circumstances demanded. If he had possessed a character without blemish, how great he might have become!

A Revengeful Disposition. II Sam. 14:28-33. David had another son named Amnon. This son committed a terrible sin against Tamar, the beautiful sister of Absalom, and Amnon's own half-sister. Absalom never forgave the offense. He kept silent for two years but was all the time plotting vengeance. He finally invited all the king's sons to a sheep-shearing festival. In the midst of the feasting the servants of Absalom fell upon Amnon and killed him. They did this in obedience to Absalom's orders.

Absalom now fled from the realms of David and found a refuge with his mother's people at Geshur. Here he remained three years. Although Absalom was the favorite son of David, the offense was too grave to be readily

overlooked so he was permitted to remain in exile while David was grieving for his son who was slain and longing to have his erring son returned to him.

David had an able general named Joab, who was a friend of Absalom's. Joab finally brought it about that King David allowed Absalom to return to the land of Israel, though he refused to see him immediately. Absalom took up his abode in Jerusalem, but for two years David refused to see his son. This delay angered Absalom and he took unscrupulous and violent means to terminate it. Joab had a field which was next to a field belonging to Absalom. One day Absalom said to his servants, "See, Joab's field is near mine, and he hath barley there; go and set it on fire." The burning grainfield brought Joab upon the scene, and when he demanded of Absalom the cause of this unfriendly act, Absalom demanded that Joab secure him an audience with the king. Joab had already befriended the young prince and had received evil in return for the good that he had done, but he went to the king once more and secured permission for Absalom to come into the king's presence. Absalom on coming before David bowed himself to the ground and David forgave him, giving him the kiss of pardon and receiving him back as his son.

Absalom Plots Against His Father. II Sam. 15:1-12. It is evident that there was treachery in the heart of Absalom from the time when he returned to Jerusalem. His bowing before the king was only a sham repentance and an insincere avowal of his loyalty. In his heart he was all the time plotting to seize the throne for himself. He soon began to assume great dignity in the court. He provided himself with a chariot and horses like other monarchs of the day and had fifty men to run before him. He began in an underhanded way to undermine the authority of the king and to win the people away from their loyalty to David as their ruler. Whenever he found a dissatisfied person he took sides with him, criticizing the government of David and saying that if he were king he would see to it that everyone had his deserts.

Having won in this way a large following, Absalom began to lay definite plans for usurping the throne. He came to his father and said that while at Geshur he had

promised to make certain offerings to Jehovah at Hebron if he should be permitted to return to the land of Israel. David was all unsuspecting and readily gave his consent for Absalom to go to Hebron, which was the ancient capital of the nation, and the city where David had been first crowned king of Judah. As soon as he reached Hebron, Absalom proclaimed himself king and, gathering an army of followers, he started back to Jerusalem to establish himself as king over all Israel, even if he had to take the life of his old father in the undertaking.

David Flees from Jerusalem. II Sam. 15:13-37. When David heard that Absalom was coming, he fled from his capital. Going down across the brook Kidron and thence across the Mount of Olives, he and his company descended to the Jordan River, crossed that stream, and prepared to make their last stand against the forces of Absalom. It was a melancholy procession, for as they journeyed David lifted up his voice and wept and all the people wept with him. David wept more at the thought of his son's treachery than at the prospect of losing his own life and the throne of Israel. The people, who were with him, wept at the disasters which had befallen their beloved king.

The Battle in the Forest of Ephraim. II Sam. 18:1-17. David made his headquarters at Mahanaim, near the river Jabbok. Here he organized an army to meet the army of Absalom which was already pursuing the king to destroy him and to scatter his followers. The picture of David, now grown old and broken with sorrow, as he stood by the gates of Mahanaim reviewing the troops going forth to battle, is one of the most pathetic scenes in the Bible. Tearfully the old king pleaded with his generals to spare the young man Absalom. He said to them, "Deal gently for my sake with the young man, even with Absalom."

The two armies met in the forest of Ephraim. Absalom evidently had by far the larger army, but David's forces were led by veteran generals and the forces of Absalom were defeated. Absalom was leading his army in person and when he was attempting to flee with the remnants of his army, as he rode underneath a great oak tree, his long locks of hair became entangled in the

branches and the mule on which he was riding passed on, leaving him hanging in the tree. One of the soldiers reported to Joab that he had seen Absalom in the tree and Joab went to him and slew him. Joab had been hardened by the life of a soldier. He did not hesitate to destroy Absalom even though David had asked that he be spared.

David's Lament Over His Fallen Son. II Sam. 18:24-33. David had wished to go out with his troops, but his friends had refused to permit it. As the battle raged he sat anxiously between the gates of Mahanaim, awaiting some news of the conflict. After a time a watchman on the roof of the gate reported that a man was running toward them and that he was coming from the direction of the battle field. Soon another runner appeared and the watchman finally identified this second messenger as Ahimaaz, the son of Zadok. As Ahimaaz drew near he cried out to King David saying, "All is well." Bowing himself to the ground before the king he said, "Blessed be Jehovah thy God, who hath delivered up the men that lifted up their hand against my lord, the king." The heart of David was anxious for his son and his first words to the messenger were, "Is it well with the young man Absalom?" Ahimaaz gave the king an evasive answer and was told to stand aside until the other runner should appear. David would hear no further details of the victory until he had secured news concerning his son.

The second runner reached the group and cried out, "Tidings for my lord the king; for Jehovah hath avenged thee this day of all them that rose up against thee." David was still supremely anxious for the safety of his son and asked this second runner the same question which he had asked the first, "Is it well with the young man Absalom?" The runner made answer, "The enemies of my lord the king, and all that rise up against thee to do thee hurt, be as that young man is." The king understood the significance of these words and turning he ascended the stone stairs which led to the chamber over the gate. As he went up the steps he wept and said, "Oh my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!"

SUPPLEMENTAL LESSON MATERIALS

1. Joab rebukes David. II Sam. 19:1-8.
2. The restoration of David to the throne. II Sam. 19:9-43.
3. Make a list of the qualities which were lacking in the character of Absalom.

SUNDAY SESSION

THE SOUL OF A HEBREW PROPHET

Ezek. 1:1-3; 2:1-7; 47:1-12

In the story of Absalom we learned that however important bodily strength and mental powers may be, they are of little worth unless they are coupled with a soul responsive to high ideals of purity, justice, goodness, and truth. Absalom had a flawless body and a brilliant mind, but he was lacking in character. He was revengeful, deceitful, cruel, impure, and lacking in what Paul calls "natural affection." What good did his flawless body do him or anybody else while his soul was marred with such flaws? God had given him a good mind, but he used his mental powers to hatch schemes of treason against his old father and against the State. Character is a pearl of great price.

In this lesson we are to learn about another Hebrew youth who probably had a strong body, if we can judge from the fact that he survived great physical hardships. That he had a good mind is evident from his writings which have come down to us. In these things he was probably more or less like Absalom, but in character he was different and let us note how this difference affected his career.

A Boyhood Passed in the Midst of Stirring Events. Ezekiel was a boy during the stirring events which marked the last years of the kingdom of Judah. His father's name was Buzi and he was of a priestly family. Ezekiel was a boy when Jeremiah was preaching his great sermons in Jerusalem and predicting the down-

fall of the city as a result of its transgressions. It would seem that this lad gave sympathetic attention to the utterances of the prophet for, years later when he was himself a prophet to the captives of Israel in the land of Babylon, he quoted from Jeremiah and showed himself fully in accord with that great preacher.

It is likely that the father of Ezekiel was one of the few who sympathized with Jeremiah and took his view of the political and moral conditions which prevailed near the close of the Jewish kingdom. Thus into the life of this lad there were early builded ideals of the righteousness of God and the exceeding hatefulness of sin, which became a part of his very nature and which helped to make him a great and courageous man. How much more important were these ideals for Ezekiel, and for the world, than any physical excellence he may have possessed or even any intellectual power!

To the boy Ezekiel the marching of armies, the besieging of cities, the overthrow of kingdoms were matters of daily conversation, for the vast Babylonian power was moving irresistibly onward toward the frontiers of Egypt and nations were falling before its conquering hosts. It was fortunate for him that he was among people who could see the hand of God in the midst of all the tumults of the times.

Carried a Captive to Babylon. While Ezekiel was still a young man, not yet old enough to assume the duties of the priestly office, a Babylonian army besieged Jerusalem. The city capitulated and Jehoiachin, the king, was carried away as a captive to Babylon. With him were carried also a great many citizens of Jerusalem, among them young Ezekiel. The city of Jerusalem was not destroyed at this time. Nebuchadnezzar spared it, after his custom of pardoning any city which would surrender without making stubborn resistance. He set up another king in Jehoiachin's place who was to rule as a vassal of Babylon.

That Ezekiel was a young man of fine physical powers is shown by the fact that he was selected as one of those to be taken to Babylon. The Babylonians chose the best young men from captured cities to carry away as slaves. That he withstood the hardships of the long

desert journey is another proof of his physical strength and endurance.

Ezekiel was not carried to the great capital city of Babylon as Daniel had been seven years before. He was placed with a colony of Hebrew captives on the banks of the river Chebar in the land of the ancient Chaldeans.

God's Call to Ezekiel to Become a Prophet. Ezekiel had been among the captives by the river Chebar for five years when God called him to become a prophet to the Hebrews in the land of their captivity. Ezekiel had a profound spiritual experience in which he saw the heavens opened and beheld visions of God. He tells us of these visions, but we are not able to understand him fully. His experience, however, is much like that of others who have believed that God called them to some great life task.

The immediate task of Ezekiel was to act as God's messenger to the sorrowful captives in the midst of whom he was dwelling. They were in danger of losing their faith in Jehovah. On all sides were the worshipers of idols who ridiculed the Hebrews for worshiping a God who had not been able, as they thought, to defend his people in battle. It was the task of Ezekiel to make plain to these captive Hebrews the righteous justice of God, and to show them that Jehovah had given the Jewish nation over to its enemies because Israel had sinned. Ezekiel had the spiritual vision to see that this was the truth. He likewise saw that the plans of God would stand or fall with this little group of captives by the rivers of Babylon. He knew that the Jews who remained behind in Jerusalem would not walk in the ways of God. In fact, he foresaw the coming destruction of the city. This was no easy task for the young prophet. He must tell the people plainly of the sins of the nation and of their own particular sins. He must risk arousing their indignation and courageously face the consequences of that hatred which plain rebuke generally awakens.

Strong in the Consciousness of God's Presence. Ezek. 2:1-7. That Ezekiel had bitter and dangerous enemies is indicated by these words which he says were spoken to him by the Spirit of God: "And thou, son of man, be not afraid of them, neither be afraid of their words,

though briers and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they are a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious." Ezekiel was face to face with the same type of people who afterward cast Jeremiah into the pit in Jerusalem. They did not wish to be told of their sins, and that God was punishing the nation for its transgressions. Had it not been for Ezekiel and others of like spirit, the religion of the Jews could not have survived the Babylonian captivity. Through the influence of these fearless preachers of righteousness, the Jewish religion came out of that fiery furnace purified. No man can accomplish such a task as Ezekiel accomplished unless he has a consciousness that God is with him.

The Destruction of Jerusalem. Ezekiel had foretold the fate of Jerusalem, and some eleven years after he had reached the lands of Babylon, the end came. The city and its king, hopeful of receiving aid from Egypt, rebelled against the Babylonians. There was a prolonged and desperate siege. The battering-rams thundered day and night at the walls. At last the city was taken by assault after breaches had been made in the walls. No mercy was shown at this time. The walls were torn down, the Temple and the palaces were burned. Nearly all the people who had survived the siege and the capture of the city were carried away to Babylon, and only heaps of burned stones and shattered ruins marked the spot where the magnificent capital of King David had once stood.

Ezekiel Turns Comforter. The destruction of the city of Jerusalem and the Temple of Solomon sent a thrill of horror through Hebrew hearts everywhere. The Hebrews had fondly imagined that Jerusalem could never be taken by foreign foes. They had believed that Jehovah would come to its defense. They could not conceive of such a thing as rude Gentile soldiers bursting into the holy places of Solomon's Temple and despoiling it. Now all this had come to pass. It was a time of crisis in that religion which was the hope of the world. Many He-

brews turned away from the faith of Abraham their father. They said that Jehovah had forsaken his people. Gradually they fell away into the superstitions of their pagan neighbors and lost sight of the sublime truths which had been revealed unto their ancestors. That the whole Hebrew race did not thus turn away from God is due to the heroic effort and the prophetic vision of men like Ezekiel who saw that God was still on his throne, that his righteous wrath against iniquity had been revealed, and that he stood forth more clearly than ever before in the whole history of his dealings with Israel.

The inspired mind of Ezekiel could see God's hand in the events that were present; likewise, it could pierce the future and read with assurance something of what God would yet accomplish through the people whom he had chosen as his very own. Ezekiel turned comforter. Something of the infinite compassion with which God looks upon a sin-cursed world flowed through his heart. He began to speak of the glorious years that were yet to be.

In one of his sermons spoken at this time there occurs one of the most sublime passages to be found in the Old Testament. He wished to teach his hearers that a great blessing would yet flow from the ruined Temple on Mount Zion and from the religion which had once been centered there. He told of a vision in which he saw a little stream of water trickling out from under the threshold of the Temple and coming from the altar within it. By the time this tiny rill had reached the city gates it had become a fair-sized brook. A thousand cubits beyond the walls it was ankle-deep and broad enough to require wading if one wished to cross it. Another thousand cubits and it had become knee-deep. Yet another thousand cubits and the waters were to the loins. Then a final thousand cubits farther, and the tiny rill had become a river to swim in, which "could not be passed through."

But this was not all. Returning to the river, the prophet said that he beheld upon its banks "very many trees on the one side and on the other." Now the valley of the Kidron, through which this river was seen to flow in the vision of the prophet, is a most desolate region, a rocky gorge with a dry creek bed at its bottom, with

only the sparse vegetation of the Judean wilderness upon its sides. But the prophet goes on to tell how this stream caused the banks of the Kidron gorge to become green with forests. He described how these waters flowed on into the Dead Sea, healing its waters and making them to abound with fish, so that fishermen could spread their nets to dry on the desert rocks of En-gedi and from there on toward En-eglaim. On the banks of the river grew trees whose leaves should never wither and whose fruits never fail. When we remember that the waters of the Dead Sea are so salty and bitter that practically nothing can live in them, and that the dry gorges leading down to it are awful in their dreary desolation, we can see how powerfully the prophet's words must have appealed to his hearers.

The spiritual truth contained in the prophet's words is not hard to find. He evidently meant that from the religion which had been nourished in the Temple there was to flow an ever-widening stream of blessing which should transform the earth and make it like unto a Paradise of God. Looking back across more than twenty-five centuries we can see how true were the words of the prophet. The knowledge of the true God which began with the religion of the Jews has been, indeed, a widening river of blessing to the whole earth. It is not hard for us to see this now, but it took sublime faith for Ezekiel to see it in the darkest hour of Hebrew history.

The Lesson Prayer

Teach us, our Father in heaven, the value of character. Help us to take good care of our bodies, looking upon them as the temples of God. Help us to improve our minds, knowing that they are created after thine own likeness. Help us especially to keep our souls pure and our hearts right with thee. Thou has sent thy Son to be our Pattern and Helper, and we would seek thy help through him. Amen.

Supplemental Lesson Materials

1. Ezekiel's vision of the valley of dry bones. Ezek. 37:1-14.

2. Ezekiel's words concerning God's watchman. Ezek. 33:1-16.

EXPRESSIONAL SESSION

THE DIFFERENCE WHICH RELIGION MAKES IN HUMAN LIFE

II Cor. 5:17, Eph. 2:1-10; John 3:3

In the lessons which we have been studying we have seen that there was a vast difference between the character of Absalom and the character of Ezekiel. We have seen that this difference was not due to physical characteristics or primarily to mental gifts. In physical characteristics and mental powers these two men were evidently much alike, but in other respects they were worlds apart. We have said that the difference was a difference in character. Absalom was revengeful, selfish, proud, and cruel. Ezekiel was unselfish, clean in thought, and ambitious to serve. But why were these two men so different in character? A brief answer to this question would be that Ezekiel was religious while Absalom was not. Ezekiel recognized God in his thinking and his plans. He felt under obligations to do the will of a God who was just and holy. Absalom had no such feeling toward any supreme Being. The only time we find any mention of the name of Jehovah on his lips is when he wished to deceive his father by a visit to Hebron for pretended worship of God at that historic spot.

Religion makes more difference in human life than anything else in the world. It makes such a difference that Paul could truthfully say that when religion entered the soul of one who had not been religious before, that one became a new creature; old things passed away and all things became new. It makes such a difference that Jesus could tell Nicodemus that he must be born again if he wished to enter the Kingdom of heaven. It makes such a difference that when it takes possession of a soul which has been unresponsive to its influence, the things which that soul once loved are henceforth hated and the things which it hated are ever after loved with devotion.

For a young person to neglect religion is to neglect that which will add to personality, strength, and powers of character beyond our ability to comprehend, for religion is, as the word suggests, a rebinding of the soul to God, and in this close fellowship with the Almighty lie life's greatest opportunities for accomplishment and development. God was in the soul of Ezekiel. He was religious. Absalom would not open his soul to the influence of the Infinite. He was irreligious.

Some Truths from the Lessons We Have Been Studying

Without religion in the soul, physical excellence and mental power are often worse than wasted. Absalom used his physical beauty and his power of mind to lead many people into treason, and in the end he brought death to himself and others and great sorrow upon the entire nation. How different it might have been if Absalom had been a religious man!

Ezekiel was a captive and a slave, but with the true religion in his soul every hardship proved a blessing in the end.

Religion makes such vast differences in the present life that it is natural to think of it making vast differences in the life we are to live in the eternal hereafter.

Review Questions

1. Tell what you can of the character of Absalom.
2. Tell of his plots against his father and their results.
3. What can you say as to the character and work of Ezekiel?
4. What made the difference between Absalom and Ezekiel?
5. Why is a decision concerning the religious life a matter of great importance to a young person?

Bible Verses

James 5:19, 20; I Peter 1:3-5; Philemon, vs. 10, 11; Col. 1:9-17; 3:1-4, 12-15; Phil. 4:8, 9; Eph. 5:1-4; I Cor. 1:4, 5; Acts 4:36, 37.

Study Topics

1. The conversion of Paul and the changes it wrought in his character. Acts 9:1-31.
2. How the Christian religion turned a runaway slave into a minister of the gospel. Philemon. (The story of Onesimus.) Col. 4:9.
3. The difference which religion makes in a person's aspirations. Luke 12:16-21; Phil. 3:13, 14.
4. A woman who was without religious principles. (The story of Athaliah.) II Kings, ch. 11.
5. Why a young person should make an early decision for the religious life.

Projects

1. Pupils of the Department may plan for a Decision Day service to be held during some Sunday session of the church school.
2. Undertake the publication of a church-school paper to be managed by the pupils of the Department and carried on for the promotion of the school.
3. Appoint a committee from the Department to confer with the pastor and church officers concerning a Pre-Easter evangelistic campaign, and to offer the assistance of the Department in such an undertaking.

Club Activities

1. Check up the members on the tests of the Intellectual Program. (Handbook, pp. 5-19.)
2. Plan for an exhibition of amateur pictures which have been taken, developed, and printed by members of the club.
3. Plan for an exhibition of nature collections, leaves, insects, and so forth, made by members of the club. (List of such collections on page 17 of the Handbook.)

CHAPTER XIII

THE SOVEREIGNTY OF THE SPIRIT OVER THE MIND AND THE BODY

WEEK DAY SESSION

THE SLAVERY OF SIN

John 8:31-36; Gen. 4:3-8; Mark 10:17-22; Matt. 15:1-11

These lessons are built on the thought that each human individual is a threefold being. Each of us has a body. Each of us has a mind. Each of us is a spiritual self. The body has certain needs and appetites. The mind is that part of us which is active when we think. The spiritual self is that highest and most mysterious part of us which we have in mind when we use the pronouns, I, me, and mine. The spiritual self is that part which is capable of knowing ideals of purity and goodness. It is the likeness of God in us. God intended that this highest self, this spiritual part of our natures, should rule. But the spirit does not always rule. Sometimes it is deposed from its sovereign power by the appetites and passions of the body, or by habits of wrong thinking.

Jesus was trying to make these truths plain to his hearers when he said to them, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Those to whom he spoke were Jews and they were proud of it. They answered Jesus saying, "We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?" Jesus answered, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin."

Sin, then, is anything, any act or habit or attitude of mind, which brings the true and higher spiritual self into bondage. The higher self of Absalom was in bondage to his lower self and to his bodily passions. The higher self of Ezekiel was becoming more and

more free through its fellowship with the Father of spirits. Every person, especially every person who is still young in years, feels at times the call to noble and unselfish living. This is the call of the higher self. It is a voice from the true self which ought to govern all the thoughts and acts of life. If that higher self is pushed from the throne, it may become so weak and timid that it seldom raises its voice. In this lesson we are to glance at a few illustrations of this principle.

Slaves of Jealousy. Gen. 4:3-8. Jealousy is one of the most subtle foes of the higher self. Thousands of people are its slaves and hardly know it. Jealousy rules their lives in a very large way. Jealousy determines their likes and their dislikes. Their judgments are not formed in harmony with the truth, but in harmony with certain jealous prejudices which rule their thinking processes. Jesus had to deal with many such people and they finally crucified him. Do you understand now what Jesus meant when he spoke, as he often did, about "the truth"? He formed his own judgments in harmony with the facts, in harmony with "the truth," and he tried to teach all people this secret of true greatness.

The Bible has many illustrations of the slavery which a jealous disposition imposes upon the spirit. One of these is found near the very beginning of the Bible, as though God would give an early warning concerning this dangerous emotion. Cain and Abel were brothers and they lived in the very dawn of the world's life. Both brought offerings to Jehovah, Abel of the firstlings of the flock, and Cain of the fruit of the ground. God "had respect unto" Abel's offering but not unto Cain's because Abel was living right in God's sight and Cain was not. Cain's jealousy was aroused, and he went so far as to ponder his brother's destruction. The Bible narratives picture the Spirit of God as solemnly counseling Cain and saying to him: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it." These sentences contain an explanation, a warning, and an admonition. They explain Cain's failure to prosper spiritually by pointing out that sin is

couching at his door and he is keeping company with it. They warn Cain that sinful desire is about to become his master. They admonish him to assert the sovereign right of his higher self and thus to rule over his baser desires.

Slaves of Appetite and Passion. Many people allow their higher selves to be dragged down into slavery by the appetites and passions of the body. We have studied in a recent lesson the story of Samson, a man who was a physical giant, but who became a slave to his appetites and passions. "Look not thou upon the wine," says the book of The Proverbs. Then follow certain statements concerning the effects of drunkenness. "At the last it biteth like a serpent, and stingeth like an adder." The author then speaks of the mental disorders which appear with drunkenness. The drunkard's eyes "behold strange things" and his heart utters "perverse things"; these are references to the hallucinations which reach their climax in delirium tremens. The author draws with a few strokes of his pen a picture of a drunkard unconscious and beaten in a drunken brawl, but the climax of the drunkard's misery is shown in his words as he struggles back to consciousness: "I will seek it yet again." The author could not have stated the crowning horror of drunkenness more forcefully: bitten by a serpent, stung by an adder, made to see horrible hallucinations, beaten and bruised and unconscious, but "I will seek it yet again."

Slaves of Property. Mark 10:17-22. One day as Jesus was teaching, a young man came running to him and knelt courteously before him. Lifting his fine, honest face to Jesus he said in deep earnestness, "Good Teacher, what shall I do that I may inherit eternal life?" Jesus knew that this question was not a miserable trap set to lure him into some statement which might be used as an evidence of heresy. He looked upon the young man and loved him. He told the young man to go and sell all that he had and give the proceeds to the poor, and then to come and be his disciple.

Jesus was asking the young man to do what was best and what was wholly necessary. He was not laying down conditions so much as pointing out situations. The young man was very wealthy. If he had tried to keep

his wealth and be a disciple, too, he could not have succeeded in the undertaking, we are sure. He arose at the words of Jesus and went slowly and sorrowfully away. He had an old master whom he could not give up for the new. He was a slave to his property.

Jesus had a great deal to say concerning this kind of slavery. He told his followers that they could not serve God and Mammon. He urged his followers to make for themselves "purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth."

Slaves of Superstition. Foreign missionaries are sometimes surprised to find that pagan peoples are literally slaves of superstition. Jean Mackenzie tells of meeting an aged native in Africa who had wandered far away from his relatives and could not be induced to return to them. Some medicine man had told this aged Negro that he must never see any of his grandchildren, that the day he looked upon a child of his son or his daughter he would surely die. A grandchild had been born to this old man and forthwith he had taken to the bush. He longed to visit his relatives and friends and the home of his childhood, but a superstitious fear held him in a slavery so complete that nothing could induce him to go back to his home.

A missionary in Africa intercepted a young native woman who was just in the act of hurling her child into a river. On investigation it was found that the mother loved the child, but that she was acting as she did under the spur of an age-long superstition of her people. The child had cut an upper tooth before it cut a lower tooth and the traditions of her tribe declared that this irregularity was a sure sign that dreadful calamities awaited the entire family if the child were permitted to live.

Superstition has been one of the most cruel taskmasters the world has ever known. It caused the Hindu mothers to cast their babes into the Ganges. It caused the Canaanite mothers to put their children into the arms of the fire god, Moloch. Superstition held firm grip over the souls of men until Jesus came, revealing the God who is light and in whom there is "no darkness at all."

Slaves of Tradition. Matt. 15:1-11. A proper attitude

toward the traditions and beliefs of our forefathers is a matter of great importance; likewise, a matter of great difficulty. A slavish devotion to the institutions and doctrines of past generations renders progress impossible. On the other hand, to cast aside all that our forefathers have built and all they have believed is to act foolishly and to run into many grievous errors. Jesus has given us the guidance we need in the matter. He said that every scribe instructed concerning the Kingdom of heaven was like a householder who brought forth from his treasuries things new and old. He told his disciples that great progress was possible for them, that he had many things to say to them which they were not yet ready to hear. He taught them that the Holy Spirit would guide them into new discoveries of truth and into new applications of truth. All that the Spirit should reveal, however, would be in harmony with what he had taught and it would glorify him as Saviour and Lord. Jesus did not wish his followers to become unprogressive in their thinking and their methods.

The Pharisees and scribes were slaves of tradition. They depended entirely on the words of ancient rabbis for their interpretations of the Scriptures. They came to Jesus finding fault with him and his disciples, because they did not keep the Law of Moses exactly as some of the old-time rabbis said it should be kept. The disciples did not wash their hands quite so often as the rabbis had deemed necessary, nor did they wash in exactly the prescribed manner. The Pharisees and scribes thought this an awful sin. While their own hearts were overflowing with jealous hatred and they were plotting to kill Jesus, they came criticizing the disciples and Jesus with regard to this hand-washing affair.

Jesus gave them a fearless answer. He pointed out how some of their revered traditions violated the Law of Moses. Moses had said, "Honor thy father and thy mother." The ancient rabbis had said that if a person had aged parents who were dependent he could be excused from supporting them, if he should declare that his property was dedicated to God. This dodging of the plain commandments of God and this cruel hypocrisy which enabled an undutiful child to escape from his

obligations to his parents aroused the righteous indignation of Jesus. He had no reverence for such traditions even though they did come down from the rabbis of long ago.

Jesus went on to tell these scribes and Pharisees that it was not little matters like eating with unwashed hands that defiled the souls of men. It was rather murderous thoughts and the hypocrisies of the heart that defiled the souls of men. Such plain and fearless speech raised the anger of the Jewish leaders to a white heat and they became more determined than ever to destroy Jesus.

Supplemental Lesson Materials

1. How jealousy made King Saul its slave. I Sam. 18:6-9; 19:1-7; 20:1-34.
2. The inward conflict of a soul battling for freedom. Rom. 7:14-25.
3. Jesus' attitude toward the Law of Moses. Matt. 5:17-48.

SUNDAY SESSION

JESUS THE EMANCIPATOR

Acts 4:13-22; 26:9-20; Luke 19:1-10; Mark 10:35-45; 14:66-72; I John 2:15-17

Jesus not only told the Jews that they were slaves of sin, but also pointed out the pathway to freedom. He did not hesitate to proclaim himself the great Emancipator: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. . . . If therefore the Son shall make you free, ye shall be free indeed." The claims of Jesus have been shown to be true in many cases which are recorded in the New Testament and in the cases of millions of individuals who have found freedom in him during all the centuries which have elapsed since he lived and taught. The greatest people of history have owed their greatness of character to the freedom which they have won through Christ. In this lesson we are

to study a few of the instances in which Jesus gave freedom to individuals in New Testament times.

Peter, a Slave to Fear. Mark 14:66-72. It is little wonder that Peter lost his courage when Jesus was seized and all the disciples fled, forsaking their Leader. Cold, discouraged, and lonely, he ventured into the light of the fire in the high priest's court. A young girl thought she recognized him as one of the companions of Jesus and said to him, "Thou also wast with the Nazarene, even Jesus." Peter denied the charge, saying, "I neither know, nor understand what thou sayest." The maid was not convinced by Peter's denial and a little later again charged him with being a disciple of Jesus. Peter denied it a second time. Then some of the company looking closely at Peter said, "Of a truth thou art one of them: for thou art a Galilæan." Peter's Galilæan dialect had betrayed him. He was now panic-stricken and began to deny that he knew Jesus, and he sought to strengthen his word by cursing and swearing. His profane speech may have convinced his accusers that he was not a follower of Jesus, after all, for they seem to have left off accusing him.

Peter Made Free by Jesus. Acts 4:13-22. Turn a few pages in the New Testament and you find a very different picture of Peter. He is standing before the rulers of the Jews and courageously declaring that this Jesus whom they had crucified is the Lord and Christ. This occurred only a few weeks after Peter had denied his Lord. How had Peter gained self-control, freedom from the slavery of fear? The very leaders who were persecuting the disciples guessed the answer to the question: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Peter had come to know and believe in the risen Saviour and in that faith he had found freedom from the fear of man.

Paul, a Slave of Pharisaism. Acts 26:9-20. Paul's early education had made him as much a slave to the traditions of the rabbis as were those scribes and Pharisees who criticized the disciples of Jesus for eating without washing their hands. So long as his magnificent

intellect was held in the slavery of Pharisaism, he made no progress, he contributed nothing of any lasting value to the race. But when his mind was made free by Jesus, he became one of the greatest benefactors history has known. Think what it would have meant, the great loss it would have been, if Paul had never learned to know Jesus and had wasted his life disputing about just how an obedient son of the Law ought to wash his hands.

Paul Made Free by Jesus. When the members of this Department are a little older, they will enjoy reading Paul's letters. In these letters Paul speaks frequently and exultingly of the freedom which he gained through Christ. The Law and the traditions of the elders had become like a prison house to his mind and soul. Jesus came to tear down the bar and so set the soul of the great apostle free. If the members of this class are to make great intellectual contributions to their day and generation, they must early find the intellectual freedom which Jesus alone can give. Without him their minds will either grow atrophied in an unthinking adherence to the conclusions of our forefathers, or they will break forth in an uncontrolled intellectual license which will be apt to destroy rather than create.

Zacchæus, a Slave to Money. Luke 19:1-10. One day as Jesus was passing through Jericho he looked up into a tree and saw there a small man whom he recognized as one of the publicans, or tax collectors, of the town.

The crowd about Jesus was very great and Zacchæus was a little man, so he had climbed into the tree in order that he might catch sight of the famous Galilæan Teacher. Jesus evidently concluded that a publican who would climb a tree just to catch sight of him might not be such a bad man as his neighbors made him out to be. Jesus understood the publicans perfectly. He knew that in most cases they were men who had become enslaved by the love of money, and had found in the business of tax-gathering a way to get rich quickly.

So Jesus looked up at the publican in the tree and amazed him by calling out in a friendly tone, "Zacchæus, make haste, and come down; for to-day I must abide at thy house." Zacchæus did, indeed, make a hasty descent and, coming to Jesus, he received him joyfully.

We do not know what Jesus said to Zacchæus and his family as he sat in their home and partook of the food which they offered him. We know only the result of the brief presence of Jesus within that home circle.

Zacchæus Made Free by Jesus. When Jesus took leave of the home of Zacchæus, the one-time grasping publican was a free man. He was no longer a slave to money. Jesus had become his Master and Lord, and under this new Master there was freedom for Zacchæus. He stood up and said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." A man who will give away half his property at one stroke and repay fourfold every penny he has gotten by unrighteous means is no longer a slave to money. Zacchæus had found freedom in Jesus.

John, a Slave to Unworthy Ambition. Mark 10:35-45. As a young man the disciple John was a slave to unworthy ambition. He did not care much whether his fellow disciples got on or not. He wished to have the highest places of honor in the Kingdom of Jesus for himself and his brother James. He took underhanded methods to gain his ends, coming to Jesus and trying to entrap him into promising him something before he knew what the nature of the promise was. John knew that Jesus would never break his word and that if he could secure the Master's promise that he and James should have the chief places of honor, that would end the matter. He found that Jesus could not be so easily entrapped, however, for the first words of Jesus were, "What would ye that I should do for you?"

John Made Free by Jesus. What a different John it was who wrote the splendid Epistles, the Fourth Gospel, and the book of Revelation! He had found freedom in Jesus; freedom from unworthy ambition. No longer anxious about the places of worldly honor, he was anxious only to serve his fellow men, to bring them into a knowledge of the Saviour, to exalt the Kingdom of God in the world. If John had continued to be ruled by unworthy ambition, he might have become a monster of iniquity, for some of the worst crimes of history have been committed by people who were seeking power and honor

for themselves. In Jesus he found a freedom which enabled him to become the matchless interpreter and biographer of his Lord.

Simon the Cananæan, a Slave to Race Hatred. The Cananæans were a fanatical Jewish party which had grown up in opposition to the Roman rule. With the Cananæans patriotism had taken the form of a violent race hatred against all foreigners in general and against the Romans in particular. They went about armed, hiding under their robes the daggers with which they did not hesitate to slay any Romans who happened to be so unfortunate as to fall under their power.

Jesus chose one of his disciples from this party. He probably saw in Simon possibilities for high and holy service in the cause of the Kingdom. He dared to attempt the humanly hopeless task of transforming this member of a band of assassins into a disciple and prophet of righteousness. He saw that in Simon the love of country had taken a debased form, but he believed that he could set free the good which lay so perverted and chained in the soul of the Cananæan.

Simon the Cananæan Made Free by Jesus. Jesus succeeded in his undertaking concerning Simon. He tamed the fierce spirit which had sought to destroy every Roman it could. He freed Simon from the rule of bitter race hatred. After the ascension of Jesus, Simon the Cananæan was among the disciples praying and worshiping in the upper room at Jerusalem. He had become a faithful disciple of Jesus and while we know little of his subsequent career we may be sure that he bore his part in the great task to which Jesus had dedicated his followers.

The Ephesians Freed from the Slavery of Superstition. Acts 19:18-20. It is easy to trace the growing mastery of the gospel over pagan superstition as we read the narratives recorded in The Acts of the Apostles. Elymas, the sorcerer, loses his influence over the proconsul of Cyprus as that official begins to catch glimpses of the God revealed by Jesus. The superstitious inhabitants of Lystra imagine Paul and Barnabas to be gods come down from heaven, but Paul gives them some new ideas about the nature of the Deity.

In Ephesus, Paul's work brought astonishing results. The magicians of the city had to go out of business and many of them became believers in God and brought their books of magic, volumes overflowing with superstitious ideas, and made a great bonfire of them. Luke says that the books were worth fifty thousand pieces of silver, more than eight thousand dollars in our money.

The Lesson Prayer

Our Father in heaven, we would seek that freedom which thou hast provided in thy Son. We would make the most of life, dedicating our days to service and to the work of building up thy Kingdom in the world. We know that we cannot accomplish much unless we are free from evil habits both of thought and action. Give unto us that independence and strength of character which we must have if we are to be thy peculiar people. We ask in the name of Jesus, our Saviour. Amen.

Supplemental Lesson Materials

1. Jesus' ideas concerning his mission. Luke 4:16-30. (Note the text on which Jesus preached at Nazareth.)
2. Some of Paul's words concerning Christian liberty. Gal. 5:1; Rom. 6:17, 18; 8:20, 21.

EXPRESSIONAL SESSION

FINDING THE TRUE SELF THROUGH THE DEVELOPMENT OF UNSELFISHNESS

Matt. 16:24-26; Luke 9:23-26

It was just after his transfiguration that Jesus uttered the words which we are to study in this lesson. He had told the disciples about his approaching death at Jerusalem. He was trying to help them to understand one of the most profound truths of human life, the truth that selfishness causes us to lose our best and nobler selves, while unselfishness helps us to find our better

selves. Self-sacrifice; even if it means the giving up of physical life, Jesus said, would lead to the finding of a higher and truer life than that which was given up: "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Luke reports the words of Jesus in a slightly different way: "For what is a man profited, if he gain the whole world, and lose or forfeit his own self?"

It is not likely that many of the pupils who study these lessons will be called upon actually to die for the gospel of Christ. The principle or law which Jesus announced is one, however, which applies to every life. It means that if we are self-seeking, while we may be able to gain certain things, these things will be bought at a great price, for we will sell ourselves in order to purchase them. It means that if we lead unselfish lives, losing ourselves in sympathy for others and in the service of others, we shall find our true and better selves.

Some Truths from the Lessons We Have Been Studying

The rich young ruler saved the wealth which was so dear to him, but he lost the greatest opportunity that ever came to any human being, the opportunity to be a pupil of Jesus. He might have become a Paul, or a John. In saving his wealth, he lost his true self.

Peter found his true self in coming to know Jesus. He sought to save himself when he denied his Lord, but he lived long enough to repent of that error and to find the way of freedom and strength which his Master sought to teach him.

It is easy to see that Zacchæus had found his true self in the brief interview which he had with Jesus. He had lost it in trying to get rich quickly and in a dishonest fashion.

Review Questions

1. What did Jesus mean when he told the Jews that if they would abide in his word they would become free?
2. Show how a person can become a slave to jealousy.
3. Show how a person can become a slave to property.

4. Illustrate the slavery which superstition imposes upon those ignorant of the true God.
5. Give some New Testament illustrations of the power of Jesus to set people free.

Bible Verses

James 1:25; 2:12; I Cor. 8:9; 10:24; Isa. 56:11; II Cor. 5:14, 15; Phil. 2:4, 21; II Tim. 3:1-5; Luke 14:33; Rom. 6:12.

Study Topics

1. Ways in which we can practice self-denial at home.
2. Ways in which we can practice self-denial at school.
3. The self-denial of Jesus. (See such passages of Scripture as II Cor. 8:9 and Matt. 8:20.)
4. Paul's estimate of values. Phil. 3:7-11.
5. Qualities of character which a person loses on becoming a slave to property; to prejudice and jealousy; to the liquor habit.

Projects

1. Plan for a Self-Denial Week in which pupils are to save for some worthy cause by denying themselves luxuries or comforts.
2. Have pupils endeavor to do some unselfish act at least once every day. Have written but unsigned reports concerning these acts submitted to the class teacher and read before the class.
3. Have pupils submit essays on some such subject as "Altruism and Its Place in the Life of a Christian."

Club Activities

1. Check up club members on the tests of the Spiritual Program. (Handbook, pp. 31-42.)
2. Check up members on the Service Recognitions. (Handbook, pp. 55-59.)

CHAPTER XIV

THE PRAYER LIFE OF THE CHRISTIAN

WEEK DAY SESSION

WHAT JESUS TAUGHT ABOUT PRAYER

Matt. 6:5-15; 7:7-11; 21:18-22; Luke 11:5-13; 18:1-14; Mark 9:9-29; John 15:7, 16

Prayer has such a large place in the building of right ideals that it is well for us to make a careful study of the teachings of Jesus on the subject of prayer. We need to receive help from God and to have constant fellowship with him if we are to become all we ought to become as his children. Just as children come to value the ideals of the home in which they are reared, so we come, through our fellowship with God in prayer, to understand and love that which is good and right in our heavenly Father's sight.

Jesus Taught That Prayer Should Be Sincere. Matt. 6:5-15. That anyone should be hypocritical in praying to the Almighty seems well-nigh unbelievable, but Jesus met such people in his day and there is good evidence that there are still people of that kind with us to-day. Jesus saw the Pharisees standing in the most public place they could find in the street and making a great show of their devotions. He told his disciples not to pray like that. He said that these Pharisees were praying to "be seen of men" and that they received their reward when men upon the street heard their voices and saw them lifting their faces to the heavens in prayer. He told his disciples that when they prayed they were to go into their innermost chambers and there pray to God in secret and that the God who hears in secret would reward them openly.

Of course Jesus did not intend to say that we should never pray in public. He meant to say that we should never pray to be seen of men. He meant to say that

prayer should always be wholly sincere, an earnest and reverent approach to God as our holy Father; an act too sacred to be made a means of attracting attention and praise to ourselves.

Jesus Taught Us to Ask Our Heavenly Father for the Things We Need. Matt. 7:7-11. Prayer is not just asking God for things. We sometimes make it that, but mere petitions for the things God can give us do not constitute a very high kind of praying. Prayer should contain adoration, the bowing of the soul before God in reverence and awe. It should contain the confession of sins, for confession is necessary to repentance and to forgiveness. It should contain thanksgiving, for all the blessings we enjoy come from God. It should contain supplication or petitions for the welfare of others. It should likewise contain petitions for the things which we need and which God can give us. We need many things, but there is no necessity of any child of God which the Father cannot abundantly supply.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" said Jesus, "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." These words are not a threefold repetition of the same idea. Asking, seeking, and knocking are quite different actions, but Jesus intimates that all three are needed to express what prayer really is. Prayer is asking God for the things we need. Prayer is an earnest seeking and striving after something that lies far ahead and far above us and in the attainment of which we need God's help. Prayer is a persevering knocking at the door of a larger life, a life of larger usefulness, larger opportunities, larger service. Jesus said that all these phases of prayer were sure to receive an answer. He who really prays for the things that he needs gets them. He who seeks that which lies before him, as dreams of his youth, attains the things he prayerfully seeks. He who knocks at the door of a larger and more useful life finds an entrance.

Jesus Taught Us That Prayer Is Reasonable. Luke 11:5-13. To Jesus it was unreasonable to think that God would not hear and answer prayer. It was just as

unreasonable as it would be to expect a father to give a stone to a child who had asked for bread. God would no more refuse good gifts to his children than a father would give a scorpion to one of his children who had asked for an egg. To Jesus prayer was the reasonable and the natural thing. The unreasonable and unnatural thing, the mystery, was seen in the cases where God's children tried to get along without ever talking to their heavenly Father.

Jesus Taught His Followers to Be Persevering in Prayer. Luke 18:1-8. Jesus once told a story about a certain judge who feared not God nor regarded man, and a widow who lived in the city where this judge made his home. The widow had suffered some injustice at the hands of one who is called in the story her "adversary." She came to this judge seeking justice and saying, "Avenge me of mine adversary." For a long time the judge refused to do anything, but the widow kept right on coming to him. At last the judge said to himself, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." Then Jesus added: "Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry unto him day and night?" Luke says that Jesus spoke this parable to his disciples "to the end that they ought always to pray, and not to faint."

Now the parable does not mean that we can secure almost anything from God if we keep begging for it long enough, though it does teach earnest perseverance in prayer. There are some prayers which we pray every day and which God answers daily. We pray saying, "Give us this day our daily bread," and God gives us our food in due season. But there are other prayers which must be persevered in for months and years. The answer to such prayers is sometimes long delayed. Spurgeon has compared the answer to such prayers with the homecoming of a ship which has been sailing the oceans many years, but which comes home laden with the gathered treasures of many lands. Jesus evidently intended to teach his apostles that if there was some need which they wished God to supply, some deep longing of the

soul which sprang up continually within them, they were not to pray merely a few times to God about these things, but to keep right on praying until the answer came with a granting of their petitions or with a revelation that it was best in God's wisdom that the request be not granted.

Paul had an experience of this kind. He was afflicted with some bodily ailment and prayed earnestly and repeatedly that it be removed. God answered the prayer though he did not grant the petition. He said to Paul, "My grace is sufficient for thee: for my power is made perfect in weakness." Paul came to see that his "thorn in the flesh" was a blessing in disguise since it made him more spiritually efficient as a servant of God than he could have been otherwise. Having received an answer to his prayer, Paul of course ceased to ask for that which he had at one time so earnestly requested.

On the whole the teaching of this parable is by contrast rather than by analogy. Jesus was saying to his disciples, "If an unrighteous judge because of an unworthy motive would finally grant the petition of a widow about whose cause he cared nothing, shall not God, who is perfectly righteous and who acts always in love of his children, speedily hear and answer their petitions?"

Jesus Taught His Disciples That Prayer Should Be Offered in a Spirit of Humility. Luke 18:9-14. Jesus could not endure that form of religious pride which was manifested by the Pharisees. Luke in his characteristic way says that Jesus one day spoke a "parable unto certain who trusted in themselves that they were righteous and set all others at nought." He said that two men went up into the Temple to pray and that one of these men was a Pharisee and the other a publican. The Pharisee stood, probably in the most conspicuous spot he could find in the Temple, and prayed, saying: "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get." The publican, "standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner." Jesus told his hearers that the publican went down to his house justified and forgiven rather than the Pharisee.

Jesus Taught That Prayer Is a Source of Power. Mark 9:9-29. While Jesus and his three disciples, Peter, James, and John, were on the Mount of Transfiguration, a father brought his little epileptic son to the disciples who had remained behind in the valley. The father wished the disciples to heal his child and they undertook to do it. When they sought to heal the boy, he was overcome by a fit, and fell down on the ground foaming at the mouth. The crowds which had gathered about were watching the ineffectual attempts of the disciples to heal the lad. Perhaps the scribes and Pharisees were secretly glad that the disciples of Jesus had failed.

Just at this moment Jesus appeared on the scene. The father of the epileptic came to Jesus, saying, "If thou canst do anything, have compassion on us, and help us." Jesus answered: "If thou canst! All things are possible to him that believeth." The father, his faith growing stronger in the calm presence of Jesus, cried out, "I believe; help thou mine unbelief." Then Jesus healed the lad and gave him to his father.

When they were alone with Jesus, the disciples asked him why it was that they could not heal the boy. Jesus told them that it was because of their unbelief and that the power to heal could come to them only through prayer. The words of Jesus are true of all kinds of spiritual power. It comes into the souls of men and women, into the souls of boys and girls in answer to prayer and while the soul is in touch with God in the fellowship of prayer.

Jesus Taught That There Are Boundless Possibilities in Prayer. John 15:7, 16. He said to his disciples, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." It seems like a large statement to say that God will give us anything we ask of him, but we ought not to forget that there were certain conditions attached to the promise as it was given by Jesus. He said that if we were abiding in him and his words were abiding in us the result would be a granting of any petition we might bring before God. It is here that the difficulty lies. To abide in Christ and to have his words abide in us is an attainment which no one can reach easily and quickly.

Supplemental Lesson Materials

1. Solomon's prayer at the dedication of the Temple. I Kings 8:22-53.
2. Ezra's prayer concerning the Israelites who had married into foreign families. Ezra. 9:5-15.
3. The prayer of Abraham's servant. Gen. 24:12-14.
4. A prayer of Joshua. Josh. 7:6-9.
5. A prayer of Abraham. Gen. 18:23-32.

SUNDAY SESSION

THE PRAYER LIFE OF JESUS

Luke 3:21; 5:15, 16; 6:12-19; Matt. 14:13-23; 6:9-13; 26:36-46; John, ch. 17.

The life of Jesus was a perfect life and it is therefore a perfect example to us. We can often decide our problems by asking ourselves, "What would Jesus do if he were in my place?" We can determine what our life habits ought to be by studying the habits of Jesus as they are revealed in the Gospel narratives. In this lesson we are to study about the prayer life of Jesus and also about some of the prayers which he uttered and which are recorded in the New Testament.

Praying at the Crises of His Career

We know that prayer was a daily and almost a constant activity of Jesus. Nevertheless, there were certain crises in his life when his prayers are specially mentioned and when he gave more time than usual to praying. On some of these occasions he spent all night in prayer.

Jesus Prayed at His Baptism. Luke 3:21. Luke tells us that it was as Jesus was praying that the Holy Spirit descended as a dove upon him just after he had been baptized by John in the river Jordan. This was a time when Jesus seems to have felt an especial need for God's help and guidance. He was just about ready to begin

his ministry. The long residence as a carpenter in Nazareth was ended. The preaching of John had made a great stir among the people. Everywhere the multitudes were talking of the Messiah who was about to appear. Jesus was facing the greatest task ever undertaken on earth and he prayed for God's help as he began it.

Just after his baptism Jesus retired into the wilderness for forty days. We are not told that he went away to pray, but this was probably the case. He wished to be alone where he would be undisturbed in his meditations concerning his great task and where he could have uninterrupted communion with his Father in heaven.

Jesus Prayed in the Hour of His Great Popularity. Luke 5:15, 16. Jesus had not been preaching and healing very long when vast throngs of people began to gather about him and to follow him from place to place. The multitudes about Jesus soon became larger than the multitudes which had gone out to hear the preaching of John and to be baptized by him. Jesus quickly won the support of the common people, and he rose to the highest pitch of popularity among them. Popularity has been a temptation to many great men and not a few have fallen before it. We do not know that his great popularity was a temptation to Jesus, though it may have been. It may have suggested to him ways of reaching his goal by using worldly means to establish an earthly kingdom. At all events, Jesus in the hour of his greatest popularity escaped from the crowds and "withdrew himself in the deserts, and prayed." It may have been that the crowds constantly about Jesus gave him no opportunity for the kind of prayer to which he was accustomed, and he simply withdrew into the deserts in order to find an opportunity to have uninterrupted communion with his Father.

Jesus Prayed Before Choosing His Twelve Disciples. Luke 6:12-19. The choosing of the twelve men who should be his intimate associates was a matter of tremendous importance and we are not surprised to learn that before Jesus made that selection he spent an entire night in prayer. Jesus was face to face with a crisis at the time. The Jewish leaders had decided against him. Luke says of them, "They were filled with madness;

and communed one with another what they might do to Jesus." The common people were still loyal, in fact the popularity of Jesus had grown among them as word concerning his preaching and healing had spread all over Judea and Galilee and far beyond the boundaries of Palestine. With menacing opposition gathering on the horizon, and a great problem to solve in the selection of the men on whom he should depend to carry on the great task when he should be taken away, Jesus sought the solitudes of a high mountain. There under the quiet stars he sought God's help and guidance in all-night prayer.

Jesus Prayed When the Multitudes Were Plotting to Make Him King by Force. Matt. 14:13-23; John 6:15. After the feeding of the five thousand, the popularity of Jesus reached a point where the multitudes were determined that he should become their king. If he would not proclaim himself king, they would crown him themselves and proclaim him the Messiah and King of the Jews. They would make him king by force. The situation was full of deadly peril. If Jesus had been proclaimed king it would have meant an immediate clash with the Romans. It would have placed Jesus in a position which he had seen clearly from the days of his temptation, but which he had refused to enter.

Jesus acted quickly and with great firmness. He compelled his disciples to enter a boat and depart for the other side of the lake. Then he faced the multitudes alone. We do not know what he said to them, but we know that he sent them away. Then he withdrew into a lonely spot upon the mountains which overlook the eastern shore of the Sea of Galilee. There through the hours of the night, with dark storm clouds gathering in the sky and with the winds of a rising tempest sweeping sea and mountain, he prayed.

Jesus Prayed as He Approached the Cross. John 12:20-33. Near the end of Jesus' ministry, some Greeks came asking that they might see him. When these foreigners had come into the presence of Jesus, he talked with them about some of the greatest truths of the Christian religion. He explained to the Greeks, who had doubtless come expecting to find one who was about to

proclaim himself King of the Jews, that he was about to suffer a cruel death at the hands of his enemies. He tried to show them why such a death was necessary and how it would glorify God. Then he said to himself: "Now is my soul troubled; and what shall I say? Father, save me from this hour." Then he answered his own question with a prayer: "Father, glorify thy name." There came an answer like a peal of thunder. Some of the multitude said it was nothing but thunder. Others had a little more spiritual understanding and a little more sympathy with Jesus and these said an angel had spoken to him. To Jesus the voice said, "I have both glorified it and will glorify it again."

Some of the Prayers of Jesus

The New Testament records in some detail some of the prayers which Jesus uttered and also the brief prayer which he taught his disciples. A study of these prayers ought to teach us much concerning the prayer life of Jesus and concerning his ideas as to what prayer should be.

The Prayer Which Jesus Taught His Disciples. Matt. 6:9-13. Luke tells us that it was the prayers of their Master which led the disciples to come to him saying, "Lord, teach us to pray, even as John also taught his disciples." Jesus had just been praying and the disciples had seen and heard him. They had probably been praying men after a fashion from the days of their youth, but when they heard Jesus pray they felt as if they had never really prayed in their lives.

In answer to this request, Jesus taught them to say the little prayer which we call The Lord's Prayer. It is a very simple prayer, but it is very great. It mentions the greatest things in the world, the holy name of God and the coming of his Kingdom on earth. It is a petition for daily bread, for the forgiveness of sins, and for victory over evil. It contains in sublime simplicity the essential elements of all prayer. It is a fellowship prayer. Jesus taught his disciples to use the pronouns "our" and "us" in their praying.

The Great Intercessory Prayer of Jesus. John, ch. 17.

We ought to be grateful to the Apostle John for recording the prayer of Jesus which he uttered on the last night he was with the disciples. It is an intercessory prayer; that is, it is a prayer for the disciples of Jesus rather than a prayer of petitions in which Jesus was asking things for himself. Jesus prayed that his followers might all be one, that they might be kept from the evil of the world, that they might be sanctified in the truth, and that they might be with him in the place which the Father has prepared for those who love him and obey him.

Jesus prayed not only for the disciples who were with him, but looking down through the centuries he foresaw all the multitudes who should believe in him through the word of the apostles. There in the upper room he prayed for you and me, if indeed, it be that we are among those who have believed on him through the testimony which the apostles have left to us in the Scriptures and in the living Church of our own times.

The Prayer in the Garden. Matt. 26:36-46. The suffering of Jesus in the Garden of Gethsemane is something which we cannot hope to understand fully. We cannot understand what it meant for the One who had said, "I am . . . the life," to submit to death. We believe that in some way too deep for our minds to grasp, Jesus there took upon himself the punishment of our sins, that there "he hath borne our griefs, and carried our sorrows," that there he was "wounded for our transgressions," and " bruised for our iniquities."

It was not the mere thought of death that caused Jesus to ask God to remove the cup from him, if it were possible. It was not the thought of the shame of the cross, for we are told that he despised the shame. We believe it was the thought of a separation from God which is the result of sin and which Jesus took upon himself in order to save us from it as an eternal consequence of our sins.

If we ever find it hard to pray The Lord's Prayer and to say, "Thy will be done," it will be well for us to remember that Jesus prayed this prayer under circumstances which made it hard for him beyond our powers of mind to comprehend.

The Lesson Prayer

O God, our Father in heaven, we would be grateful to thee for the privilege of prayer. Teach us really to pray as Jesus taught his disciples to pray. Let prayer become a part of our daily habits and a part of our very lives. Show us how to pray simply, with faith, and with heartfelt thanksgiving. We ask thee in the name of Jesus, thy Son. Amen.

Supplemental Lesson Materials

1. Some great psalms which are prayers. Psalms 8, 90, 108.
2. How prayer is to be offered. Ps. 145:18; Prov. 15:29; Eccl. 5:2; Rom. 12:12.
3. A prayer of Jeremiah. Jer. 32:16-25.

EXPRESSIONAL SESSION

THE RELATION OF PRAYER TO WORTHY IDEALS

Acts 1:12-14; 2:42; 3:1; 6:4

Jesus left behind him a little band of about one hundred and twenty followers. This little company was the beginning of that Church of Christ which has so mightily influenced the lives and ideals of mankind. The verses which are the basis of this lesson are all selected from the early chapters of the book of The Acts. They all speak of the prayers of the disciples and followers of Jesus. The disciples and the other believers in Jesus began their great task of making disciples among all nations by holding a prayer meeting in an upper room. They had a fixed hour for prayer and it came on every day of the week. They continued steadfastly in "the breaking of bread and the prayers." The apostles would not permit other tasks to interfere with their habits of prayer.

This little group of people were idealists of the highest type and we may be sure that their prayers had some-

thing to do with their lofty ideals. We have evidence of this connection between prayers and ideals in nearly every lesson we have studied in this course. We have seen that people of low ideals, or of no ideals at all, like Ahab, Samson, Absalom, and the sons of Eli, were people without any real prayer life. We have seen that people like Elijah, Ezekiel, Ezra, and Hannah, who had high and worthy ideals, were praying people.

Prayer is necessary to the formation of high and worthy ideals. In prayer our minds are opened to see the beauty of purity and goodness. In prayer we receive the power we need to pursue that which is high and pure and to make these ideals a part of ourselves.

Some Truths from the Lessons We Have Been Studying

If the Pharisees had been men of real prayer, they would have been able to appreciate the high ideals which Jesus taught and which he expressed in his life. They prayed to be seen of men, and high ideals are not one of the rewards which follow such praying.

Jesus taught his disciples to pray to God as their Father in heaven. He gave them new conceptions of the character of God, new ideals concerning him and this made it possible for them to really pray to him.

In teaching his disciples to pray saying: "Thy kingdom come. Thy will be done, as in heaven, so on earth," Jesus gave them an ideal of a new world order, toward which we are steadily moving.

Our ideals determine the content of our prayers. Jesus had ideals which would not permit him to use force to make himself a temporal king and his prayers were consequently petitions for a spiritual Kingdom.

Review Questions

1. Name some lessons about prayer which Jesus taught his disciples.
2. What was wrong with the prayer of the Pharisee who went into the Temple with the publican and prayed thanking God that he was not like other men?

3. Name some instances when Jesus prayed all night.
4. Why is The Lord's Prayer a model for all time and for all people?
5. For what did Jesus pray in the prayer of his which is found in the seventeenth chapter of John?

Bible Verses

Ps. 72:15; 102:17; 109:1-4; Matt. 5:44; 21:22; Mark 12:40; I Peter 4:7-10; Rev. 8:3, 4; I Tim. 2:8.

Study Topics

1. A prophet's denunciation of worship and praying which was not accompanied by right living. Isa. 1:10-17.
2. How low ideals had profaned the house of prayer in the days of Jesus. Matt. 21:12-14.
3. People who made long prayers and devoured widows' houses. Luke 20:45-47.
4. Ideals expressed in The Lord's Prayer. (Brotherhood of believers in word "Our," a sinless world, and so forth.)
5. Christian ideals which ought to govern a basketball game.

Projects

1. Organize a "Quiet Hour" band.
2. Undertake to promote family prayers by asking pastor to preach on subject, by securing and distributing literature, and so forth.
3. Undertake the planning and conducting of one regular midweek prayer service of the church with the Intermediates as leaders.

Club Activities

1. Check up club members on the tests of the Physical Program. (Handbook, pp. 20-30.)
2. Form a class for the study of radio methods and the construction of radio sets.
3. Plan for an overnight trip to some point of natural or historic interest and conduct camp-fire devotional service.

CHAPTER XV

CHRISTIAN STEWARDSHIP

WEEK DAY SESSION

THE TITHES AND OFFERINGS OF OLD TESTAMENT TIMES

Gen. 28:10-22; Lev. 27:30-33; I Chron. 21:18-27; II Chron. 24:1-14; Mal. 3:7-12

The doctrine of Christian stewardship teaches that all we possess belongs to God. Our mental powers, our material wealth, and our physical strength are his gifts. God gives us these blessings for our own enjoyment, it is true, but also that we may use them to help our fellow men and to exalt righteousness in the earth. They are not ours. We are given the control of them for a little while. We hold them in trust as stewards of God.

Ever since men came to know God in any definite way, they have felt this truth more or less distinctly. In the very beginning of the world we see Cain and Abel bringing their offerings to Jehovah. Abraham went about building altars and offering gifts to God. He gave the tenth part of the property which he had gained in the battle with the five kings to Melchizedek, who was a priest of the Almighty. In this lesson we are to study a few of the Old Testament passages which tell us about the sense of stewardship as it found expression in the acts and laws of the Hebrew people.

Jacob Vows to Give a Tenth of His Income to God. Gen. 28:10-22. You will remember that on his flight from Beer-sheba to Bethel, Jacob spent his first night in the open fields at Bethel. During his slumbers a wonderful dream came to him. He saw a ladder reaching up from earth to heaven, and on the ladder angels were ascending and descending. He heard the voice of God speaking to him in his dream and saying to him, "I am Jehovah, the God of Abraham thy father, and the God of Isaac." God told him that the land whereon he was lying should be his and should belong to his descendants forever. He

promised Jacob that his descendants should be as numerous as the dust of the earth and that through these descendants all the families of the earth should be blessed.

When Jacob arose in the morning he realized that God had spoken to him in his dream. He took the stone on which his head had rested and set it up for an altar and poured oil upon it as an act of worship. He had gone to sleep troubled and anxious. He was on a perilous journey and did not know whether or not he would ever return home again. But with his beautiful dream and the light of another day new hope had entered his heart. He felt that this was a holy spot, that he was in the house of God there in that rocky gorge. He vowed a vow that Jehovah should be his God forever, and that he would give a tenth of all the property he should ever gain to Jehovah. Jacob had doubtless been told about the tithes which had been given by his grandfather, Abraham. His father, Isaac, doubtless was accustomed to give tithes of all his possessions. So Jacob was only promising that he would walk in the footprints of his forefathers when he promised to give the tenth of all his gains to God.

Moses Makes Tithing a Part of the Fundamental Law of the Hebrew Nation. Lev. 27:30-33. When Moses received the Law on Mount Sinai and delivered it to the Hebrews as the constitution of the new nation, tithing was found to be a part of the regulations which God had imposed upon his chosen people. Perhaps it had been practiced more or less by the Israelites ever since the days of Jacob, so it was not an entirely new rule for them. The Hebrews were required to set apart one tenth of all their grain and fruits and one tenth of all the increase of their flocks. This tenth was used for the maintenance of the worship of God and for the help of the poor. It was regarded as holy to Jehovah, and for any person to use for himself anything which had been dedicated to God was looked upon as one of the most serious sins which could be committed.

David Refuses to Offer to God That Which Had Cost Him Nothing. I Chron. 21:18-27. The tithe was by no means the whole of the offerings which pious Hebrews brought to Jehovah. There were many occasions when

they brought special offerings. They believed that they ought to give to God until they felt the giving. A wealthy man of that day could have given a tenth of his income and never have known the difference, so far as his own comfort was concerned. Thus we find those who really worshiped Jehovah from their hearts giving far beyond the tenth which the Law demanded. That the Hebrews believed in giving gifts of value and in giving until they felt the loss as a personal sacrifice is shown by the story of David and Ornan.

David had been told by the prophet Gad that he ought to go to the threshing floor of Ornan the Jebusite and offer sacrifices there. Ornan and his sons were threshing wheat when David appeared. When Ornan learned that the king wished to offer sacrifices on the threshing floor, he offered to give David the use of the floor and also offered the oxen for sacrifices and the threshing instruments for wood to consume the offerings. He likewise offered to give David the wheat as a meal offering to God. This may have been only the Oriental way of driving a bargain, but at all events, David would not accept the things offered as a gift. He insisted on paying full price for them. He said he would not offer a burnt offering which had cost him nothing. So he paid Ornan six hundred shekels of gold for the threshing floor and the oxen and other things needed for the offering. This was a very large sum, more than five thousand dollars in our money. Ornan may have had many oxen and much wheat, but it is probable that David insisted on paying generously because of the unusual request and because he wished to make an offering which had really cost him something.

A Boy King Teaches His Subjects the Duty of Giving. II Chron. 24:1-14. There were a number of times when the Hebrew people forgot that they were stewards of God's property. At such times they failed to give God the tenth which he had asked them to give to him. At these times the spiritual life of the people reached a very low point. There is usually something seriously wrong with the spiritual life of an individual who tries to rob God by refusing to part with even a tenth of the property which God has bestowed.

One of the worst of these backslidings occurred in the kingdom of Judah when the government was under the control of the wicked queen, Athaliah. This queen was a daughter of Ahab and Jezebel, and was a worshiper of Baal. She broke up the public worship of Jehovah and stripped the Temple of its furniture and its sacred vessels that she might equip the temples of Baal. The people very quickly followed her lead for the most part and the offerings for the house of God practically ceased.

When the heroic priest, Jehoiada, succeeded in placing the young king, Joash, on the throne, the priests and Levites were sent out to gather in the money needed for the repairing of the Temple and the restoration of worship. The people, however, had got out of the habit of giving and the Levites had a hard time gathering the money that was needed. The young king thereupon commanded that a chest be made and set at the entrance to the Temple. Then he issued a proclamation commanding the people to bring in the tax which Moses had commanded.

Thus the boy king taught his subjects the duty of stewardship. Gradually they learned to bring their offerings to the Temple and so in due time there was money enough to repair the structure. Carpenters and masons were employed; also artisans to decorate the interior and to manufacture the utensils used in offering sacrifices. Worship was thus once more restored, and burnt offerings were placed before Jehovah.

Nehemiah Reëstablishes Tithing Among the Jews Who Had Returned to Jerusalem. Neh. 13:4-14. When Nehemiah visited the Jews who had returned to Jerusalem, he helped them to rebuild the walls of the city and to reëstablish the worship of Jehovah. Being compelled to return to Babylon he left the leadership of the Jerusalem Jews to others during his absence. On his return he found affairs in a sorry plight. The priest in charge of the Temple had allowed a certain friend of his named Tobiah to make a dwelling place of some of the sacred chambers within the Temple. Nehemiah says that it grieved him "sore" when he heard of this. He entered the chambers and cast out all the household stuff of Tobiah. Then he ordered the sacred vessels

brought again into the chambers which Tobiah had been using as a house for himself.

Nehemiah soon discovered that the people had degenerated spiritually in another matter during his absence. They had ceased to give their tithes for the support of the Temple and the worship carried on within it. A part of these tithes went to the support of the Levites who carried on the services of worship and the sacrifices. Part of it went likewise to the singers who took part in the worship. Since the Levites and singers could not live without eating, they had been compelled to leave the Temple and take up farming in order to gain a livelihood. Thus the Temple worship had ceased and Tobiah evidently thought he might just as well use the Temple chambers as a dwelling place since they were not being used for any other purpose.

Nehemiah was a man of energy, and he called the rulers of the people together and said to them, "Why is the house of God forsaken?" The rulers seem to have confessed that the house of God was forsaken because the people had ceased to bring in their tithes. A vigorous call to the people soon resulted in a reformation and they brought in the tithes of the grain and of the new wine and of the oil. The Levites and singers were thus enabled to return to their tasks and the worship of God was restored to the Temple. It is God's plan that those who give full-time service to religious work should be supported by those who are engaged in the other occupations of life.

The Prophet Malachi Rebukes the Hebrews for Robbing God. Mal. 3:7-12. In Sargent's frieze of the Hebrew prophets in the Boston Public Library, Malachi is pictured as gazing intently into the distance with uplifted face and outstretched arm. He was one of the last of the prophets and one of those who saw most clearly the coming of the world's Saviour. His mission was to prepare the Hebrew people for the coming of the Messiah. With that task in mind, he called them to repentance and sought to institute such reforms as would make them ready to receive the Messiah when he should appear.

The Hebrews had once more grown cold in their re-

ligious life and this coldness had shown itself in a failure to obey the commandments of God concerning tithes and offerings. The prophet boldly charged his fellow countrymen with robbing God by withholding from him the tithes and offerings which are his due. He urged them to bring "the whole tithe into the storehouse" that there might be food in God's Temple. He said to them as one speaking in God's place, "Prove me now herewith . . . if I will not . . . pour you out a blessing, that there shall not be room enough to receive it."

We have many lessons to learn from these experiences of the Hebrews in the giving or withholding of the tithes and offerings which were due to God. We can see as we read the story of their experiences that the giving of our property to God is not only a sign of true religion, but a means of cultivating it. Their experiences show that a refusal to give God his just portion of our earthly goods and a failure to look upon all our possessions as held in trust for him results from a low state of the religious life and is a means of still further debasing the souls of men.

SUPPLEMENTAL LESSON MATERIALS

1. Sick lambs for God's altar. Deut. 15:19-21; Mal. 1:6-14.
2. God's reward for those who honor him with offerings. Prov. 3:9, 10.
3. How God wishes us to use the tithes or other gifts we offer to him. Deut. 14:28, 29.
4. The overthrow of Athaliah. II Chron., ch. 23.

SUNDAY SESSION

NEW TESTAMENT IDEALS OF STEWARDSHIP

Matt. 25:14-30; Luke 16:1-13; Mark 12:41-44; I Cor. 16:1-3

Under the teaching of Jesus and his disciples, the idea of stewardship grew clearer and broader than had

been the case in Old Testament times. Jesus had a great deal to say concerning it. He was anxious to have his disciples maintain a right attitude toward material possessions and to have them think of all they had and all they were as belonging to God. He warned them repeatedly concerning the deceitfulness of riches and concerning the folly of trying to serve God and Mammon at the same time. He urged them to make generous use of money as a means of doing good, telling them to give to those who sought their aid and to make for themselves purses which did not wax old by putting their money into the relief of suffering and the combating of poverty.

Jesus evidently taught stewardship by his daily life and customary attitude toward property. He trained the little band to give to the poor out of their meager treasury. We know this because on one occasion the disciples heard him speak to Judas, who was the treasurer, and they thought that he was asking Judas to give something to the poor. He thought of his life as given to him for service and dedicated his powers to the relief of the sick and the teaching of those who were willing to hear him. On several occasions he taught the principles of stewardship in his parables and in his conversations with his disciples. A few of these lessons on stewardship will be considered in this chapter.

Some Lessons on Stewardship Which Jesus Taught His Disciples

The principles of stewardship run through some of the greatest parables of Jesus. The Prodigal Son wasting his substance in riotous living is a picture of a young man who uses his wealth in satisfying his own selfish desires. The Good Samaritan is a fine illustration of a person who practices stewardship. He was ready to give his time and his money to help a stranger in need. The man who tried to feed his soul on corn and the rich man who fared sumptuously every day are good illustrations of those people who use their wealth selfishly and never think about using any of it for the glory of God, who really owns it all and who has been good

enough to put it into their hands for a little season. One or two other lessons which Jesus taught on the subject may be studied in somewhat greater detail.

The Parable of the Talents. Matt. 25:14-30. In the parable of the Talents, Jesus made clear the fundamental principles of stewardship. The master gave of his own money to the three servants. It remained his all the time it was in the hands of his servants, for they belonged to him, too. It was given to them that they might use it for their master. The man who had received five talents used the money in such a way as to double it during his master's absence. The man who received two talents did likewise. He gained "other two" talents by using the two which had been intrusted to him. But the man who had received the one talent hid it in the earth. He did not use it selfishly, squandering it for his own pleasures as he had power to do, he just hid it and left it there until his master came home again. His fault lay in not using for his master's benefit that which belonged to his master and which had been placed in his hands to be used. This is exactly the principle of stewardship. We belong to God. We are his and he can claim our service. He places certain things in our hands, certain talents in the form of money, ability, mental power, physical power. We are in duty bound to use these talents for God.

There is a very deep and universal law lying underneath the fact that the man who had earned five talents was permitted to keep all that had been given him, and all that he had earned, whereas the man who had not used his money was not permitted to keep even the one talent which had been in his possession. It works that way in life. If a person is selfish with his possessions—his money, his ability to sing, his ability to make beautiful things with his hands, whatever his talent may be—he loses his possessions because of his selfishness. He may still be able to sing or make beautiful things; he may still have his money in bonds or lands, but he loses his possessions nevertheless. The backwash of selfishness in his life gradually renders him incapable of those higher enjoyments which come from generous deeds and kindly sympathy. His talents are taken away

from him and he is cast into the outer darkness of loneliness and despair.

The Parable of the Unrighteous Steward. Luke 16:1-13. Jesus sometimes taught by drawing striking contrasts. One day he told about a certain wealthy man who had a steward, that is, an agent who was looking after all his property and business affairs. After a time it was reported to this wealthy man that this steward was not honest and was wasting his property. So the master called the steward, and asked him to render an account of his stewardship. Now the accounts of the steward were in such a bad state that he knew that he would be discharged. He had a little time in which to get his accounts in shape, but he did not use the time for this purpose. He went about among those who were in debt to his master. He found a man who owed his master a hundred measures of oil and he said to this man, "Take thy bond, and sit down quickly and write fifty." And so he reduced the debts which were owed to his master in the case of many different people. He thus won their friendship and knew that they would help him when he should be cast out of office by his master. Jesus did not intend to commend this dishonest action. He took pains to call the steward "unrighteous." Jesus was teaching by a vivid contrast. If this unrighteous steward used money in such a way as to gain what he considered to be good for himself, should not righteous servants of God use their money to gain that which is truly good for themselves and everybody else? "Make to yourselves friends by means of the mammon of unrighteousness," said Jesus. With him money was something to be used for the good of its possessor and the good of other people. If a follower of Jesus could use money to win friends in a lawful way it would be used in a way becoming to a steward of God.

Jesus Commends a Widow Who Cast All the Money She Had Into the Treasury. Mark 12:41-44. One day Jesus was sitting in the Temple "over against the treasury" and he and his disciples were watching the people as they cast their gifts into the chest which stood beside the portal. They saw many well-dressed, rich people who cast in large sums of money. Perhaps there were

Pharisees among these wealthy people and it may be that they made great display of their gifts so that many people would see them and think them very pious.

There came a poor widow and placed her offering in the chest. It was only two mites, worth about a fourth of a cent in our money. The rich givers doubtless looked with contempt upon the widow and her poor offering, but Jesus called his disciples to him and said to them, "Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury." In the estimation of Jesus this widow had put in more money than all the offerings of all the other givers put together. How could that be? Jesus told his disciples how it was. He said that all the others had "cast in of their superfluity," just a part of the money which they did not need for themselves. He said that the widow, "of her want did cast in all that she had, even all her living." She cast in that which she sorely needed for herself, but which she was glad to give because she loved God and wished to have a share in keeping up the worship in God's Temple. That was Jesus' method of measuring gifts. He looked down into the hearts of the givers to discover motives. He judged the gift, not by its size, but by the size of what was left after the gift was given.

A man of wealth was once asked to help a very worthy cause. He said, "Well I can't give much, but I suppose I can give the widow's mite." Then he proceeded to contribute a few cents out of his hoarded wealth. Was he really giving "the widow's mite"? Would Jesus commend such a gift as he commended the poor widow?

Paul's Directions Concerning Christian Giving

Paul evidently thought of Christian giving as an essential part of Christian life. He called it "this grace," thus ranking giving with prayer, Bible study, and Christian service. The fifteenth chapter of I Corinthians is a sublime defense of the resurrection of Jesus, yet Paul turns abruptly from this theme to say, "Now concerning the collection." He then proceeded to give the Corinthians some very good advice concerning Christian stewardship.

Paul Said That Christian Giving Should Be Systematic. Paul said that Christians should give regularly and systematically. The Corinthians were to make weekly offerings. If Christians have no regular habits of giving the Church will be a poverty-stricken institution and its great tasks will suffer for lack of proper support. To give occasionally, when we happen to be in the mood or happen to feel that we can spare a little loose change, is no suitable way for a Christian to discharge his duties as a steward over the property of God. He should put his giving on a business basis, paying his pledges promptly and regularly as any respectable business man must meet his business obligations if he is to be respected and trusted among his fellows.

Paul Said That Christian Giving Should Be Proportionate. Paul advised that each Corinthian Christian give "as he may prosper." If a Christian of the Corinthian Church were prosperous in business, he should give generously to the church, Paul thought. A wealthy man was a member of a certain city church. He did not enjoy giving because he had never given largely enough to find the joy which comes with a truly unselfish act. He professed to believe that the church should be supported by dues and that all members should pay the same amount. He lived in harmony with this theory for he gave exactly as much to the church as was given by a twelve-year-old boy who made his living selling papers on the streets and who was also a member of the church and a contributor toward its support. That man did not follow Paul's advice. He did not give proportionately and as God had prospered him. His method of giving robbed God and it robbed himself.

Paul Said That Christian Giving Should Be Voluntary. Paul did not say that every Christian in the Corinthian Church must give. He took it for granted that they would all be eager to give. They were to be given an opportunity to give. "Let each one of you lay by him in store" is the way that Paul expresses it. Giving should be wholly voluntary within the Christian Church, but it should also be universal. Voluntary giving develops character. If we give grudgingly it gives us little joy and results in little growth.

The Lesson Prayer

Our Father in heaven, we thank thee for all thy good gifts unto us. We would look upon all we have as thine and we would use thy gifts as faithful stewards. Help us to overcome selfish desires, so that we may act always with the desire to help others. Show us the pathway of true service which was revealed in the teaching and in the life of thy Son. We ask in his name. Amen.

Supplemental Lesson Materials

1. Two great chapters on Christian giving. II Cor., chs. 8, 9.
2. How riches may be used for the glory of God. I Tim. 6:17-19.
3. How the first Christians used their property to glorify God. Acts 4:32-35.

EXPRESSIONAL SESSION

HOW GOD REWARDS THE LIBERAL GIVER

Mark 4:24; Luke 6:38

Jesus said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." No more enthusiastic admonition to liberal giving was ever uttered and it is accompanied by a sweeping promise of abundant rewards. He who gives liberally, with overflowing generosity, will receive abundantly. In Mark's account Jesus says that the reward of liberal giving will be more abundant than the gift: "Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you."

There are thousands of people who bear witness that they became increasingly prosperous after they began to set apart a tenth of their income for benevolent purposes. The experiences of these people are quite in har-

mony with the teaching of the Bible, for the promise of liberal rewards for liberal giving is oft repeated in the Scriptures.

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."
—Prov. 3:9, 10.

The way in which God brings this about is not altogether mysterious. A person who is just with his heavenly Father, setting aside a portion of his property systematically and faithfully for the work of God's Church and other righteous causes, will be apt to act in the same way with his fellow men. He will meet his obligations promptly. His word will be as good as his bond. He will be known as an honorable and trustworthy person and this reputation will be of utmost help to him in many ways. But if a person is unwilling to meet the obligations which he owes to God, he will be very apt to practice the same policy with his fellow men. He will become known as an unreliable business man, a man who dodges the prompt and willing payment of the debts he has contracted. This kind of reputation makes it very hard for a person to be largely successful in business. It was a wise man who said,

"There is that scattereth, and increaseth yet more,
And there is that withholdeth more than is meet, but it tendeth only to want."

Some Truths from the Lessons We Have Been Studying

Jacob prospered as a tither. He set out as a lone traveler with his staff, but when he returned to Canaan he had flocks of sheep and droves of cattle.

The Hebrews were generally prosperous so long as they honored God by faithfully giving him the tenth of their increase. When they forgot God and ceased to bring him tithes and offerings, disasters began to gather about them.

The widow who cast two mites into the treasury was something more than a tither, for she gave all that she had.

The early Christians were more generous with their gifts than were the Pharisees. They sold their houses and lands and laid the money at the feet of the apostles. The Pharisees tithed conscientiously, giving a tenth of even such things as the garden herbs, but they did not have that whole-souled devotion which was manifested by the early Christians.

Review Questions

1. Why did Moses make tithing a part of the fundamental law of the Hebrew nation?
2. Tell how David refused to offer God a gift which had cost him nothing.
3. Describe the reforms of the boy king, Joash.
4. Tell of some parables in which Jesus taught the principles of stewardship.
5. What did Paul teach regarding Christian giving?

Bible Verses

Acts 20:35; Prov. 3:27; Deut. 16:17; Jer. 17:10; Matt. 5:42; 10:8; II Cor. 9:7; Eph. 5:1, 2; I Peter 4:7-11; James 1:5.

Study Topics

1. The Tenth Legion and what it has done to increase Christian giving.
2. Money the acid test. (See book of this title by David McConaughy.)
3. What some wealthy Americans have done with their money. (Carnegie Libraries, Rockefeller Foundations, and the like.)
4. Opportunities for service through gifts of money. (Foreign missions, Near East Relief, local hospitals, orphanages, and so forth.)
5. The Benevolent Boards of our denomination and their work. (Write to each Board for an outline of its work.)

Projects

1. Organize a Tenth Legion, all members of which promise to give a tenth of their income to the Lord's work.
2. Plan a Benevolence Budget for the class, making a study of the various causes to be helped and deciding how much is to be given to each.
3. Find out about the work of The Associated Charities and help support this organization if there is a branch in the community.

Club Activities

1. Check up club members on the tests of the Social Program. (Handbook, pp. 43-54.)
2. Plan for a club-night service in the church in which members of the club take part in planning and carrying out the program.
3. Find out about The Presbyterian Associated Boys' Clubs and make the local club a member of that organization. (Write to Rev. Harold I. Donnelly, Director of Boys' Work, Board of Christian Education, Witherspoon Building, Philadelphia, Pa.)

CHAPTER XVI

CHRISTIAN FRIENDSHIP

WEEK DAY SESSION

TWO FRIENDS OF OLD TESTAMENT TIMES

I Sam. 14:6-15; 18:1-9; 19:1-17; 20:30-42; 23:15-18; II Sam. 1:17-27

Every worthy young person should have definite ideals concerning friendship. Too often our friendships are confined within narrow limits which unchristian social standards impose. Too often our friendships are of a transient nature. These defects of our friendships arise because we have not developed high ideals concerning this matter. In this lesson we are to study a case of true friendship, one of the most beautiful to be found in all literature. As we study about these two friends, we should gather up helpful ideas as to the nature of real friendship and the duties which true friends owe to one another.

A Son of King Saul and a Military Hero. I Sam. 14:6-15. King Saul had a son named Jonathan. He became the commander of a third part of Saul's army two years after Saul became king. By a daring raid against the Philistines at Gibeah, Jonathan succeeded in capturing this town, which belonged to the tribe of Benjamin, but which had been for some time held by the Philistines. Jonathan thus helped to win for his father that confidence of the people which he needed as a king.

Soon after his victory at Gibeah, Jonathan undertook a still more daring enterprise at Michmash. The Philistine army and the Israelite army were facing each other, but between them was a deep and narrow gorge. Jonathan's keen young eyes detected a rugged path which led up the steep to the positions held by the Philistine sentries. The path ran between two great crags, through

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DAVID AND JONATHAN

a passage so narrow that only one or two men could pass at the same time. The upper end of this narrow passage was guarded by the Philistine sentries. Jonathan proposed to his armor-bearer that the two of them ascend the narrow path and attack the Philistines. This proposal was carried out. Jonathan and his armor-bearer ascended the steep path, climbing with both hands and feet. They fell upon the Philistine guard and drove them from the position, killing twenty men.

This daring feat aroused the enthusiasm of the whole Hebrew army and they attacked the Philistines with such vigor that they were driven from the highlands far down upon the western foothills. Thus the territory of Israel was freed from the invaders and Saul and his son Jonathan became the heroes of the hour.

The Beginning of an Undying Friendship. I Sam. 18:1-9. The Philistines had been driven by Saul and his armies down into the deep gorges which run up from the seacoast region into the Judean highlands. Here they made a stand and it was here that the two armies were facing each other when David, the shepherd boy of Bethlehem, appeared on the scene.

Jonathan was one of those who witnessed David's remarkable victory over Goliath, the Philistine giant. Of a nobly courageous spirit himself, he could appreciate the bravery of David and was filled with an unbounded admiration for the stripling who had dared to face the huge warrior and challenger of the armies of Israel. When David was brought before King Saul after the battle, Jonathan met him there and we are told that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." As a token of his friendship Jonathan gave to David his own robe, his sword, his bow, and his girdle. The friendship that began that day between David and Jonathan was never broken. They remained perfect friends, although the circumstances amidst which they moved were such as to have broken any bond of friendship less true than that which united them.

David's victory had a very different effect on Saul. With Jonathan, David's brave deed had awakened an admiration and a love which could not be destroyed.

With Saul, the victory of David had an opposite effect. It stirred within his heart an emotion of jealousy which soon developed into a murderous hate. He heard the women singing and praising David. "Saul hath slain his thousands," they sang, but they added, "David his ten thousands." These rejoicing women had no thought of being disloyal to their king, but Saul did not like the comparison contained in the words of their chorus. He went about muttering to himself, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?" We are told that "Saul eyed David from that day and forward."

Commanded to Slay His Friend. I Sam. 19:1-17. Jealousy is a terrible master and Saul had become its slave. He soon was so bitter against David that he sought to kill him. One day he hurled his spear at David, but the young herder of sheep who had been too quick for the lion and the bear was also too quick for King Saul. He dodged the weapon and escaped from the palace.

Saul was determined to kill David, so he called his son Jonathan and all his servants and gave them orders to kill "the son of Jesse" wherever they might find him. He spoke to Jonathan with the authority of a father and the authority of a king. Hebrew youths were accustomed to obey both their fathers and their king, but Jonathan was a courageous young man. He had not only the physical courage which made him a brave soldier, but also the more rare moral courage which led him to defend his friend when his father, the king, sought to destroy him.

Jonathan argued David's cause so successfully that Saul was convinced. He made a solemn oath that he would not kill David. David was recalled and restored to his former place in the king's household. Saul seems to have been sincere in his promise to spare David's life, but he was a slave to his jealous passions and soon fell into his state of sullen rage against David. Again he tried to fasten David to the wall with his spear, but David escaped as before.

David fled from the palace to his own house, but the

assassins sent by Saul were soon at the doors. David's quick wits saved him in this crisis. He had his wife, Michal, let him down from a window and from thence he escaped into the open country. Michal also told the messengers that David was sick in bed and she arranged a wooden image and a goat's-hair pillow in such a way that it looked like a man lying in bed. The messengers of Saul sent word to the king that David was sick and the jealous king exultingly commanded them to bring him to the palace in his bed that he might be slain there. The messengers on entering the bedchamber found that they had been fooled.

Saul's Rage Against His Son. I Sam. 20:30-42. David was in hiding for some time and Saul was unable to lay hands on him. Saul seems to have concluded to bide his time, trusting that David would after a while come back to the palace. There was a great feast of the king and all his household at the time when the new moon appeared and it was expected that every member of the royal family would be present. So Saul waited to see whether or not David would come to this feast. Jonathan was in communication with David and had warned him not to come to the feast.

When David did not come on the first day of the feast, Saul said nothing about it, but when David was again absent on the second day, Saul demanded of Jonathan an explanation. He said, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day?" Jonathan replied that David had asked to go to Bethlehem to a kind of family reunion there and that he had given him permission to go. At this Saul's rage burst forth in a mighty storm. "Thou son of a perverse, rebellious woman," he said to Jonathan, "do not I know that thou hast chosen the son of Jesse to thine own shame? . . . For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." Jonathan faced his enraged father unafraid. "Wherefore should he be put to death?" he cried, "what hath he done?"

In a blind rage Saul seized his spear to slay Jonathan but he failed and Jonathan, leaving the banquet hall in

"fierce anger," refused to sit again at the king's table during the remaining days of the feast.

Putting Away a Crown for the Sake of His Friend. I Sam. 23:15-18. Jonathan sought David in his hiding place and told him all that had happened. The two friends talked over the perilous situation and sought the guidance of God. We are told that Jonathan "went to David into the wood, and strengthened his hand in God." He said to David, "Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee." History offers few such noble pictures. Jonathan was the crown prince and heir to the throne, but for friendship's sake he put away the crown. Unselfishness is at the very heart of true friendship. There is a kind of false friendship which leads us to make use of other people for our own enjoyment. Jonathan's friendship was not of this false type.

Jonathan Slain on the Field of Battle. I Sam. 31:1-6. The Philistines, having been driven from the highlands and defeated on the western slopes of Judea, swung around and came down upon the Israelites from the plain of Esdraelon at the north. On mount Gilboa the two armies met. Saul was no longer the heroic leader that he once had been. His insane persecution of David had alienated many of his best soldiers and they had become followers of David. Jealousy breaks down manhood, for it takes away that supreme courage which is dependent upon a good conscience. Saul was unstrung, despondent, desperate. It is little wonder that his army was disastrously defeated. He and his three sons were slain in the battle and the army was scattered. The noble-souled Jonathan, who would not obey his father's wicked commandments, showed himself as ever a hero. He fought by his father's side until they fell together on the battle field. With pathetic tenderness David said of them, as if remembering the sad divisions which had separated father and son when they were living, "In their death they were not divided."

David's Lament Over Saul and Jonathan. II Sam. 1:17-27. David was of that nobly generous disposition which refuses to harbor ill will. He was deeply grieved at the news concerning Saul. He had always been loyal

to the king and had honored him as the Lord's anointed. Poet that he was, David naturally expressed his sorrow at the news from mount Gilboa by writing a poem commemorating the death of his king and of his kingly friend. He had a sad compassion for Saul, but his heart was deeply wrung for his friend Jonathan:

"How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"

Supplemental Lesson Materials

1. David commends the inhabitants of Jabesh-gilead. II Sam. 2:1-7.
2. David's kindness to Jonathan's lame son. II Sam. 4:4; 9:1-13.
3. David rebuked by his friend, Nathan the prophet. II Sam. 12:1-10.

SUNDAY SESSION

THE FRIENDLINESS OF JESUS

John 1:35-51; 3:1-15; 4:1-42; Luke 18:15-17; Matt. 8:5-13

Jesus often spoke about friendship. He used it to illustrate spiritual truth in some of his parables. The word "friend" was often on his lips. It was the term which he applied to his disciples. He said to them, "I have called you friends." He told them that they were his friends if they kept his commandments. When Jesus knew that Lazarus was dead at Bethany, he said to his disciples, "Our friend Lazarus is fallen asleep." When Judas, the traitor, came into the Garden, saying, "Hail, Rabbi," Jesus said to him, "Friend, do that for which thou art come." He who was the Friend of sinners

would not disown one of those whom he had chosen as his friends, even though that one was betraying him into the hands of sinful men. Jesus was evidently in the habit of calling his disciples by this name, and he continued to apply it to Judas unto the end.

We can learn much about what Christian friendship ought to be from the teachings of Jesus, but we can learn even more from what Jesus did. In this lesson we are to study some of the acts of Jesus with a view to discovering how wide and deep and true was his spirit of friendliness.

The Friendliness of Jesus Included Rich and Poor. John 1:35-51. Unfriendly feelings have often existed between the rich and the poor. Sometimes this unfriendly spirit between the rich and the poor has been only an annoying and irritating separation of God's earthly children into castes and classes which the heavenly Father never intended. Sometimes it has broken out into dreadful clashes like those which marked the beginnings of the French Revolution. It has often been hard to be a friend to both rich and poor. It was hard in the times when Jesus lived on earth. Yet he was a friend to both rich and poor, and likewise a friend to the middle-class people who were not wealthy and yet were not living in actual poverty.

When the rich young ruler came to Jesus asking what he must do to inherit eternal life, we are told that Jesus, looking upon him, loved him. Because he was a friend to that young man, he asked him to go sell his possessions and give away the proceeds to the poor and then to come and be his disciple. In what a friendly way Jesus spoke of the poor widow whose poverty was so great that she could put only two mites into the Lord's treasury! Many of the blind and lame and demon-possessed were poverty-stricken beggars, poor beyond our powers to conceive, yet Jesus had compassion on them, talked with them, touched their leprous flesh with his own hands, and healed them.

That Jesus was friendly with the middle-class people is everywhere manifest in the Gospel narratives. He had been brought up in the midst of that kind of people. His home life at Nazareth had not been in the midst of

poverty, neither had it known any luxuries. It was a home of hard work, plain food, godly living, and pure, though simple ideals. From this class he chose his disciples, and John tells us how simply Jesus and his first followers met as friends in the place where John was baptizing.

The Friendliness of Jesus Included the Learned and the Unlearned. John 3:1-15; 4:1-42. The learning of the Pharisees had made them unfriendly toward the common people who did not know so much about the Law as the Pharisees knew. They said, "This multitude that knoweth not the law are accursed." They would have no fellowship with the masses who had to labor with their hands for their daily bread. Jesus was exactly opposite to the Pharisees in this. He moved among the masses of the people as their Friend. He was friendly with Nicodemus, a teacher of Israel and a learned man. He would likewise sit down with an unlearned Samaritan woman and talk with her about the deep things of the spiritual life. He numbered among his friends and followers fishermen who could barely read and write and men like Joseph of Arimathæa who was a member of the Jewish sanhedrin.

The Friendliness of Jesus Included Young and Old. Luke 18:15-17. Jesus was very friendly with little children. They gathered about him and sat upon his knee. When the disciples thought that the children were taking too much of the Master's time and tried to turn them away, Jesus was indignant and said, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God." Some of the most solemn warnings he ever uttered were spoken concerning those who should cause a child to stumble. He was the children's Friend.

Jesus had a deep sense of fellowship with young people. He loved the rich young ruler. His wonderful picture of the prodigal son is full of a kindly sympathy for even the erring youth. He chose young men, for the most part, as his disciples. He was full of compassion for those who were old. Many of those he healed were probably well advanced in years. Some of his greatest miracles were performed because he had compassion on

elderly people, such as the widowed mother of the young man whom he raised to life at Nain.

The Friendliness of Jesus Included People of All Nationalities. Matt. 8:5-13. The habit of maintaining an unfriendly attitude toward people of foreign birth is older than history. The Greeks looked down upon all the inhabitants of other lands as being inferior to the people of Hellenic blood. There were, in their estimation, two classes of people in the world: the Greeks, and a very much lower breed whom they called "the barbarians." This race prejudice and its resulting unfriendliness has been a fundamental cause in most of the wars which from time to time have scourged humanity.

This kind of unfriendliness was very marked in Palestine in the days of Jesus. The Jews hated their Roman rulers and the Romans despised the Jews as a vile and superstitious race. The Jews hated the Samaritans, looking upon them as a mixed race who had no right to claim relationship with Abraham and Isaac and Jacob. Palestine was then as now a hotbed of race hatreds. Into the midst of these prejudices Jesus came and rose sublimely over every form of unfriendliness.

One day a Roman captain came to him in great distress. A beloved servant of the captain lay desperately ill and the Roman came to Jesus with some hesitation and embarrassment. He was accustomed to having Jews refuse to enter his house and he thought that Jesus was like the other Jews.

When the captain told Jesus about his sick servant, Jesus said immediately and in the most friendly way, "I will come and heal him." With some confusion the captain explained that it would not be necessary for Jesus to come into the house, that if he should speak only a word the servant would be healed. Jesus was made glad by the firm faith of this Gentile and said that he had not found such great faith in any Israelite.

How nobly the friendliness of Jesus rose above the prejudice against the Samaritans! He sat and talked with a Samaritan woman, thereby astonishing his disciples, but winning a soul to a better life. He entered a Samaritan village and taught the people for two days. He healed ten lepers, and there was a Samaritan among

them, but Jesus made no distinction, except to point out to his disciples that the Samaritan alone manifested deep gratitude for his healing. Jesus made a Samaritan the hero of one of the most beautiful parables that he ever uttered.

The Friendliness of Jesus Included All Classes of Society. The publicans were the social outcasts of that day. They were Jews who had become tax collectors in order to gain wealth quickly and easily. They were not permitted to attend the synagogues. Pharisees and most other Jews would not speak to a publican, or touch one, if they could help it.

How different was the attitude of Jesus toward the publicans! He entered into their houses and sat down to eat with them. He talked freely with them, seeking to lead them, as he sought to lead others, into a higher life. Two of the most striking conversions recorded in the New Testament were conversions of publicans under the influence of Jesus. When Jesus came to choose twelve men who should be with him continually, one of the twelve was called from the desk of a publican. Jesus was called "a friend of publicans."

It takes courage to disregard such deeply entrenched prejudices as Jesus met. It took lofty courage for Jesus to be friendly to publicans and it cost him dearly. It alienated the Jewish leaders, leaders so powerful that Pilate, the Roman governor, was quite completely under their rule. But Jesus walked the narrow path of justice and righteousness not regarding the consequences to himself.

The Friendliness of Jesus Included the Good and the Bad. Luke 7:36-50. Bad people are never reclaimed by the unfriendliness of people who are on a higher moral plane than they. But they are often reclaimed by the friendship of good people. Jesus acted in harmony with these facts. He was called the "friend of . . . sinners."

One day Jesus was invited by a Pharisee to dine with him. Jesus was friendly with the Pharisees, whenever he could be, so he readily accepted the invitation. While Jesus was eating, a woman who was known in the town as a sinner came into the Pharisee's house and, kneeling at the couch of Jesus, she began to anoint his feet with

precious ointment. As she bent down, her tears fell on the feet of Jesus and she wiped them away with the hair of her head.

How Jesus had won such devotion from this sinful woman we are not told. She was one of his friends, gathered up and redeemed by his ministry of friendliness from the outcasts of the streets. The Pharisee was amazed when he saw what the woman was doing. If he had been touched by that woman's hand, he would have thought of himself as unclean for many days. He thought that Jesus must be ignorant of the woman's record and therefore concluded that Jesus was no prophet, for a prophet would have known what kind of woman was touching him. Jesus knew what the Pharisee was thinking. Possibly he read his thoughts in his face. He courageously told his host some plain truths about love and forgiveness and true friendship.

What a Friend Jesus was—a Friend of little children, a Friend of the scholarly Nicodemus, a Friend of publicans, a Friend of sinners, a Friend of Samaritans, a Friend of Greeks, a Friend to the jealous Pharisees, a Friend to Judas the traitor! His perfect friendliness is an example to all his followers. We shall follow in his steps, seeking to make our friendships as wide, as true, and as enduring as his.

The Lesson Prayer

We thank thee, our Father in heaven, for the perfect character of Jesus, thy Son. We would become more and more like him all the days of our lives. We would make our friendships wide, true, and enduring. We would use our friendliness for the good of our fellow men and for the building of a Kingdom of brotherhood on earth. Help us to grow like Jesus in our love for thee and in our love for humanity. We ask in Jesus' name. Amen.

Supplemental Lesson Materials

1. Jesus receives the Greeks as friends. John 12:20-30.
2. Jesus' explanation of why he was friendly to publicans and sinners. Luke 15:1-10.

EXPRESSIONAL SESSION

BEING FRIENDLY IN THE WAY JESUS WAS FRIENDLY

Col. 3:5-17

In these sentences which we have chosen for our study, Paul is telling the Colossians how to become like Jesus in their friendliness. In order to be friendly as Jesus was friendly, we must have something of the purity of heart which Jesus had. Paul therefore urges the Colossians to put to death such evils as covetousness, malice, and shameful speaking. Are not these the things which make real and enduring friendships impossible? Can anybody be such a friend as Jesus was if his heart is full of envy and covetousness?

Can there be true and lasting friendship between two persons if neither of them knows how to tell the truth? That is why Paul says, "Lie not one to another." That is why Paul reminds the Colossians that in becoming followers of Jesus they have entered a new life. He reminds the Colossians that they as Christians are moving onward and upward toward the perfect Pattern which God has given to the world in the life of his Son.

He tells them that for one who is putting on the image of God "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." Is not this an exact picture of the friendliness of Jesus as we have studied it in the preceding lesson? For Jesus there was no Jew or Greek in so far as these terms meant a difference in his friendliness. There was no barbarian, or slave, or wild Scythian savage who was outside the love of Jesus and the friendship of Jesus.

If we are seeking to know how to be friendly as Jesus was friendly, Paul gives us the information we need. He tells us to put on "a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other." Then he adds, "And above all these things put on love, which is the bond of perfectness."

Some Truths from the Lessons We Have Been Studying

David's victory over Goliath made Jonathan his lifelong friend and Saul his lifelong enemy. These strikingly different results were brought about by the fact that Jonathan was free from sinful prejudice while Saul was not.

David was in some respects like Jesus. He remained a true friend to Saul even while Saul was seeking to kill him.

Jesus called Judas "friend" even when Judas was betraying him to the chief priests. He meant that he was still a true friend to Judas even though Judas was no friend to him.

Review Questions

1. Tell of Jonathan's military exploits.
2. Explain Jonathan's friendship for David.
3. Show that the friendliness of Jesus was wide.
4. Show that the friendliness of Jesus was enduring.
5. How can we become like Jesus in our friendships?

Bible Verses

Isa. 41:8-10; Prov. 27:9; Luke 12:4; Ex. 33:11; Prov. 17:17; John 15:13-16; II Tim. 2:13; Luke 1:1-4; Acts 1:1-5; III John 1-8.

Study Topics

1. The friendships of Paul. (See parting of Paul and friends from Ephesus, Acts 20:17-38, and other like incidents.)
2. Women who were friends of Jesus. Luke 8:1-3.
3. The friendship of John the Baptist for Jesus. John 3:22-30.
4. How we can show Christian friendship toward people of a different nationality or a different race from ourselves.
5. What kind of friendship we ought to have with people who are living evil lives.

Projects

1. Plan a Friendship Social to which young people who are of a suitable age and not members of any church school are invited, without regard to race or social position.
2. Have each member of the Department undertake to win one new pupil for the church school through the power of friendly interest.
3. Plan a visit to a boys' aid school or other reformatory institution and undertake some form of friendly intercourse with the inmates such as a game of ball.

Club Activities

1. Check up the club on the Service Recognitions. (Handbook, pp. 55-59.)
2. Plan a literary program to which some neighboring club is invited.
3. Plan an annual banquet for all club members and their friends. This banquet might be called the "Annual Friendship Dinner" of the club.

CHAPTER XVII

CHRISTIAN LOYALTY

WEEK DAY SESSION

JUDAS THE DISLOYAL DISCIPLE

John 6:60-71; 12:1-8

A loyal person is one who is wholly true to any person or cause having a claim upon his fidelity. Loyalty is one of the finest qualities of character; indeed, it is so important that there can be no worthy character where it is absent. In describing the people who had degenerated into great wickedness, Paul said that they were, "without understanding, covenant-breakers, without natural affection, unmerciful." The second item in this series of descriptive epithets might have been translated "without loyalty," and it is so translated in some languages. The words of Paul might be rendered, "Without understanding, without loyalty, without natural affection, without mercy." What kind of person would it be who was lacking in all these essential elements of worthy character? What kind of person would it be who was loyal to nothing, neither to his country, nor to his friends, nor to God. To be loyal to our friends, to our nation, to our ideals is a matter of utmost importance.

Jesus chose twelve disciples, and they all, with one exception, developed into great and good men, the heroic founders of the Christian Church. One failed. Judas betrayed his Lord for a miserable wage paid to him in silver. Then remorse overcame him. He brought back the silver to the priests saying, "I have sinned in that I betrayed innocent blood." The haughty priests despised the poor weak man whom they had used as their tool and said to him, "What is that to us? see thou to it." In dark despair Judas went out and hanged himself.

Why was there this remarkable difference between Judas and the other eleven disciples? All had the same

Teacher. All had much the same previous preparation. All had entered the service of Jesus with high hopes. Yet we find one of them making a tragic failure, while the others push on to undying fame as great and good men. A study of the Gospel narratives seems to indicate that the difference between the fate of Judas and the careers of the other disciples was due primarily to a difference in loyalty. The eleven disciples developed a loyal devotion to Jesus, his ideals, and his program. Judas did not.

At the Door of a Great Career. When Judas heard Jesus say to him, "Follow me," he was at the door of the greatest opportunity that could come to any person. He was called to become one of the intimate associates of Jesus in the sublime task of saving the world from sin and error. Judas accepted the call and thereby accepted the conditions. By becoming a follower of Jesus he pledged his loyal support in whatever undertaking his Leader should choose. He pledged himself to be loyal to his Leader under whatever circumstances should arise. How he proved untrue to these obligations is the story of his melancholy downfall and his tragic end.

A Capable Man Who Might Have Become a Power for Righteousness. We may be sure that Judas had great possibilities for spiritual development. Jesus chose his disciples with great care, and after spending all night in prayer. Judas might have become a writer like Matthew, or a preacher like Peter. He seems to have been, during the early months of his fellowship with Jesus, a quiet and courteous gentleman. We do not read that he was unworthily ambitious like John and James. He never made blunders of the kind that Peter sometimes made. The Eleven and Jesus showed their confidence in him by making him treasurer of the company.

A Gradual Decline Which Led to a Great Fall. Great moral blunders may appear to occur suddenly, but when the circumstances are discovered it is usually found that they are only the climax of a long period of moral decline. It was evidently so with Judas. He did not all at once change from a faithful and hopeful follower of Jesus into the traitor who betrayed his Master. Evil deeds begin with evil thoughts and evil emotions which often seem

very small and unimportant. Judas began with just a little lack of sympathy with the plans which Jesus was pursuing, a little impatience at the delay in setting up the expected Kingdom. That little seed of evil grew because Judas did not cast it out of his mind and heart. It grew into a deep disloyalty which wrecked the soul of Judas.

It is evident that Jesus soon detected this failure of Judas to respond to the ideals which he was trying to impart to his disciples. The other disciples made serious blunders, but they also showed that they were gradually coming to appreciate the great truths which their Master was trying to teach them. They began to realize that Jesus had the "words of eternal life," as Peter expressed it, and that there was no other person in all the world to whom they could go if they turned away from Jesus. We may be sure that Jesus made earnest efforts to turn Judas away from his evil course, but Judas refused to see or follow the light.

Disloyal to His Fellow Disciples. It is probable that Judas became a disciple with the expectation that Jesus would set up a temporal kingdom by overthrowing the rule of the Romans in Palestine and by restoring the kingdom of David. This was nothing against Judas. The other disciples expected the same thing and it was commonly believed that the Messiah would carry out some such program. The fault of Judas lay in his refusal to respond to the more sublime program which Jesus was unfolding before his disciples and his failure to develop that faith in his Leader which would have made him glad to follow him even though he could not understand whither his Master was leading.

Judas had been made treasurer of the company. He was disloyal to his fellow disciples, for he betrayed the confidence which they had shown in making him keeper of the funds. He took money from the treasury funds for his own use. Perhaps he felt that he had been deceived with regard to the purposes of the undertaking in which Jesus and his disciples were engaged, that he had lost money by becoming a follower of Jesus, and that it was only right that he should reimburse himself for his losses.

Disloyal to the Ideals of His Master. In the Sermon on the Mount, Jesus laid down some of the ideals which were to govern the citizens of the Kingdom which he had come to establish on earth. They were to be meek, pure in heart, merciful, peaceable. They were to endure persecutions patiently. They were to love their enemies and to pray for those who persecuted them. Judas did not give a loyal assent to these propositions. It may be that he thought them too high to be practical. Love of money was one of his besetting sins and when Jesus said, "Lay not up for yourselves treasures upon the earth," Judas did not accept his Master's admonition. Jesus held high ideals before his disciples, but Judas refused to give allegiance to those ideals. We cannot be loyal to Jesus if we are not loyal to the ideals which he taught.

Disloyal to the Program of Jesus. As time went on, the disciples began to understand that Jesus was not intending to set up the kind of kingdom they had expected. They began to realize that discipleship was going to mean persecutions and hardships instead of a place at the right hand of a king on his throne. A new and strange program began to be unfolded before them, a program in which there was a cross for their Master and in the dim distance crosses looming for themselves. It took heroism of the highest kind to bid farewell to their fond dreams of an earthly kingdom and to give allegiance to the new program which their Master was unfolding before them. Eleven of the disciples developed the heroic devotion to their Leader which enabled them to make this change. They came to understand the grandeur of the spiritual Kingdom which Jesus had in view. One of the disciples did not succeed in making this change. As the program of Jesus was more and more clearly seen, he grew more and more disloyal to it.

Disloyal to His Master. Perhaps Judas thought that he could remain loyal to Jesus even if he could not give his support to the program which Jesus had in view. This was impossible. The moment Judas refused to accept the program of Jesus, he ceased to be a real disciple of Jesus. A disciple is a pupil, a learner. Having refused to learn the lessons which Jesus was trying to

teach, Judas ceased to be a real disciple. Having become disloyal to his fellow disciples, to the ideals and the program of Jesus, it was almost inevitable that Judas should become disloyal to Jesus himself. By becoming a disciple of Jesus he had pledged himself to follow his Master, but he now refused to follow any further.

The time came when Judas determined to save himself from the disasters which he believed to be near at hand. He went to the chief priests and agreed to betray Jesus to them if they would pay him for his help. So we find him before the chief priests saying, "What are ye willing to give me, and I will deliver him unto you?" Disloyalty had made Judas a traitor and a betrayer of his Lord. Disloyalty is a subtle sin. It begins with a lack of sympathy, grows into criticism, then into active opposition to rightful authority.

The Noble Loyalty of Peter. It was at that crisis of his career when Jesus refused to be made king that the great testing of their loyalty came to the disciples. Great numbers of people who had been following Jesus left him when he refused to become their king. In a little while, instead of the vast multitudes, there was just a handful of people about Jesus. Even the disciples were disappointed at the course Jesus had pursued. They murmured disapprovingly concerning the words of Jesus.

Then Jesus said to his twelve followers, "Would ye also go away?" There was one of the Twelve who, if he had answered the question of Jesus and answered it truthfully, would have said, "I will no longer follow you." But Judas said nothing at all. It was Peter who answered, and his answer is a noble declaration of loyalty to Jesus: "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God." That was loyalty. That was the kind of loyalty which will follow a leader anywhere. Simon Peter was a man of many faults, but he had one great virtue; he had a loyal heart. Even when he denied his Lord his blunder was due to confusion rather than to any inherent disloyalty. He had offered to fight to the death in defense of his Master which was the only way of expressing his loyalty which he knew at the time.

SUPPLEMENTAL LESSON MATERIALS

1. Judas finds fault with Mary for anointing the feet of Jesus. John 12:1-8.
2. Judas in the upper room. John 13:21-30.
3. The remorse and death of Judas. Matt. 27:3-10.

SUNDAY SESSION

THE PERFECT LOYALTY OF JESUS

Mark 12:13-17; Matt. 5:17-20; 11:2-15; 4:1-11; 26:36-46; Luke 13:31-33

Jesus is our perfect Example of loyalty. He was wholly true to every person and every organization which could rightfully claim his allegiance. His loyalty was perfect in quality, being untainted by any element of selfishness. It was unwavering and vigorous. His loyalties found expression in action as well as in thought and word. In this lesson we are to review a few of the events of Jesus' life, with the aim of gaining an understanding concerning the loyal devotions which ruled his life and conduct.

Jesus Was Loyal to His Nation. Jesus was born into a Jewish family. He grew up as a citizen of the Jewish nation. That he was intensely patriotic and wholly loyal to the Hebrew nation as it existed at the time of his life is shown by the whole course of his career on earth. He gave his whole ministry to his own nation, never going outside its boundaries except on rare occasions and for brief periods. When he sent out his disciples to preach and heal, he charged them to go only "to the lost sheep of the house of Israel." He paid his taxes for the support of the Temple. He loved Jerusalem as the sacred capital of the Hebrew nation and wept as he looked upon its walls and palaces and foresaw its coming doom.

Jesus Was Loyal to the Roman Empire. Mark 12:13-17. Jesus was born under the world-wide dominion of Rome. The Hebrew people were subjects of the

Roman Empire in the days of Jesus. For the most part the Jews were bitterly opposed to the Roman rule. They could not believe that a person could be loyal to the Hebrew nation and loyal to Rome at the same time. The Pharisees laid a trap for Jesus, believing that they could prove him to be disloyal either to his own nation or to the Roman Empire. They came to him with flattering words, saying: "Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?"

The enemies of Jesus believed that they could find grounds for charges against Jesus no matter how he answered their question. If he should say that it was lawful to give tribute to Cæsar, they could go before the multitudes and say that Jesus was disloyal to the Hebrew nation and taught that it was rightfully subject to the Roman rule. If Jesus should say that it was not lawful to pay tribute to Cæsar, they could bring good evidence to the Roman governor that Jesus was disloyal to the Roman Empire and a teacher of sedition. So, having propounded their question, they waited eagerly for Jesus to answer it.

Jesus said to them, "Why make ye trial of me? bring me a denarius, that I may see it." Having received the coin, Jesus asked. "Whose is this image and superscription?" They answered, "Cæsar's." Jesus said to them, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

The answer of Jesus not only silenced his enemies but showed to them that he was loyal to his own nation and its sacred traditions. They had certain duties which they owed to God as individuals and as citizens of the Jewish nation. These duties they were faithfully to perform. The answer of Jesus likewise showed that he was loyal to the Roman Government. He told his fellow countrymen that they had certain duties which they owed to the Roman Empire. It was protecting them all the time from enemies ready to sweep in from the desert regions of Arabia. It was maintaining commerce and promoting industry. Therefore Jesus held that the Jews had

certain duties to the Roman Government. They were to render to Cæsar the things which were Cæsar's.

Jesus Was Loyal to the Jewish Leaders. Moses had commanded that, whenever a person had apparently recovered from the leprosy, he should present himself before the priests in order that they might inquire into the thoroughness and genuineness of the cure. After healing lepers, Jesus directed them to go and show themselves to the priests.

On one occasion Jesus told his disciples to honor the scribes and the Pharisees because they were the successors of Moses. He warned his disciples, however, concerning the sins of the Pharisees, urging them not to do as the scribes and the Pharisees were in the habit of doing. The Jewish leaders were violently jealous of Jesus because he had more influence over the multitudes than they had, but they had no real grounds for their jealousy. Jesus was not trying to turn the people against their leaders. Of course he must teach the truth, come what would, and it was this fearless witnessing for the truth that aroused the Jewish leaders to envy and hatred.

Jesus Was Loyal to the Religion of His Forefathers. Matt. 5:17-20. Jesus made it clear in the very beginning of his ministry that he had no desire to destroy the religion which had become so dear to every loyal Hebrew. He had come "not to destroy, but to fulfil." He said that the Law given by Moses should last forever and that whosoever should teach people to keep the Law should be considered great in the Kingdom of heaven.

As a boy and young man at Nazareth, Jesus was a faithful attendant at the synagogue services. He not only attended, but also took part, having been made a reader in the synagogue of his home town long before he began his public ministry.

Loyalty is not blind slavery to the traditions of the past, however, and Jesus refused to be bound in his thinking or in his methods by the thoughts and methods of those who had lived centuries before he came to earth. This attitude was one of loyalty to the religion of his forefathers rather than of disloyalty to it.

Jesus Was Loyal to His Friends. Matt. 11:2-15. John the Baptist was one of the people who at first failed to

understand the program which Jesus was carrying out. He had proclaimed Jesus to be the long-expected Messiah. He had said that the Messiah would thoroughly cleanse his threshing floor, gathering the wheat and burning up the chaff "with unquenchable fire." He had said that the ax was already lying at the roots of every fruitless tree and that it would soon be cut down and cast into the burning. As Jesus went about preaching to the common people, healing their diseases, and taking their children into his arms, it did not seem to John that he was carrying out the program which the Messiah was expected to carry out. John was in the dreary prison of Machærus and his spirit was depressed. He was a man of the open air, and close confinement must have been well-nigh unbearable to him.

So John one day sent two of his disciples to say to Jesus, "Art thou he that cometh, or look we for another?" Jesus went right on with his work of teaching and healing for a time after the disciples of John arrived. Then he told them to go back and tell John what they had seen and heard, adding a few kindly words of warning.

After the disciples of John had gone, Jesus spoke to the multitudes in highest praise of John. He spoke of John's steadfastness and unselfishness, and declared that he was one of the greatest men that had ever been born. John had really no cause to ask such a question. Many people on receiving such a question would have been very much offended. Jesus was so loyal to his friend that he took no offense. He sent back the evidences and the warning which John needed and then he spoke in high praise of his absent friend. Loyal friendship for John is manifest in all that Jesus said and did on this occasion.

Jesus Was Loyal to His Ideals. Matt. 4:1-11. What was it that kept Jesus from using his divine power to change the desert stones into bread when he was almost ready to perish with hunger in the wilderness? Why did he not go to the Temple and cast himself down from the pinnacle so as to astonish the people and prove to them that he was the Messiah? Why did he not do a little that was wrong, just bow a little to Satan, in

order to gain the kingdoms of the world and the glory of them? There is just one answer to these questions. Jesus had certain ideals which forbade him doing the things which have been named and he was loyal to his ideals.

Jesus Was Loyal to His Task. Luke 13:31-33. Large accomplishments in life are due in no small measure to a loyal devotion to life's tasks. How loyal Paul was to his great task of carrying the gospel to the Gentiles! He lived to carry on the task, planned for it, and would permit nothing to hinder him in his labors to accomplish it fully. In other words, Paul was loyal to his work.

Jesus, too, was loyal to his life work. Even as a little boy, he felt a call to be about his Father's business. When he had begun his ministry, nothing could drive him from his task. One day the Pharisees came to him telling him that Herod was planning to seize him and put him to death. Herod had already beheaded John the Baptist and the story that he was planning to put Jesus to death was credible. The Pharisees evidently planned to frighten Jesus out of the country. Jesus was not to be driven from the work which God had given to him. He told the Pharisees to go back and tell Herod that he was going right on with his work of casting out demons and healing diseases.

As Jesus continued to preach and teach in Galilee and Judea, it became clear to him that he must either abandon his task or ultimately give up his life. He chose the latter. He determined to go on with the work which God had assigned him even though he saw that it led straight to a cross. He was loyal to the task God had set for him.

Jesus Was Loyal to His Relatives. For eighteen years Jesus labored as a carpenter to help to support his mother and the younger children of the family. All this time he must have been anxious to begin the great life work which he had foreseen from his boyhood days, but family duties and loyalty to his relatives made this impossible. It was only after the other children of the family were grown, that he felt that he could leave his home and begin the tasks which he had in view.

The brothers of Jesus and even his mother could not

understand him, but Jesus was patient with them. He cared for his mother and secured for her a home with his friend, the disciple John, when he was about to be separated from his followers. It is a good sign when a young person remains loyal and true to "the folks at home."

Jesus Was Loyal to His Father in Heaven. Matt. 26:36-46. In the Garden of Gethsemane, the loyalty of Jesus to the will of God was tested to the utmost, but he met the test successfully. He prayed that the cup of sorrow and shame might pass from him, but only if this were the will of God.

The Lesson Prayer

Our Father in heaven, we would have that loyalty of heart which is able to make us faithful and obedient children of thine under all circumstances. We would be wholly true to the tasks thou hast given to us. We would be loyal to thy Son as our Lord and Saviour. We would be loyal to the Church which he has established in the world. Help us to understand our duties and give us perseverance in our labors. We ask in Jesus' name. Amen.

Supplemental Lesson Materials

1. Paul's loyalty to his home town. Acts 21:27-40.
2. The brother of the Prodigal. Luke 15:25-32. (Disloyal to his brother and his father.)
3. David's mighty men and loyal subjects. I Chron. 11:10-25.

EXPRESSIONAL SESSION

LOYAL CITIZENS OF GOD'S KINGDOM

Matt., chs. 5, 6, and 7

The Sermon on the Mount has been called the "Constitution of the Kingdom of God." It tells us what citizens of God's Kingdom ought to do and what they ought to be. If we are loyal citizens of God's Kingdom,

we will be obedient to the laws which God has given for its government. Loyal citizens of our country are not lawbreakers, nor are loyal citizens of God's Kingdom breakers of the laws of God. One of the supreme laws of God's Kingdom is called the Golden Rule: "Whatsoever ye would that men should do unto you, even so do ye also unto them."

Loyal citizens of God's Kingdom will be laboring to extend it and bring others into it. Jesus said to his disciples: "Ye are the salt of the earth: . . . Ye are the light of the world." He meant that they were to be a saving and enlightening influence in the world, saving it from the decay which would inevitably come with the evil deeds of mankind were there no righteous people to preserve the good and the true in human life.

Some Truths from the Lessons We Have Been Studying

Judas was not loyal to the Kingdom of God which Jesus sought to establish. As a consequence of this disloyalty he became disloyal to his fellow disciples and to his Master.

Jesus said that a person could not serve God and Mammon. He saw that any attempt to keep up such a divided loyalty was impossible and would not lead to any true loyalty to the Kingdom he wished to set up.

The scribes and Pharisees thought that they were very loyal to God, but they were not. They were loyal to a system of forms and doctrines rather than to the living Father in heaven. True religion is loyalty, first of all, to persons—to God and Jesus, and to our Christian brethren.

Peter was loyal enough to fight for Jesus; he would have died for him in the Garden. But after the resurrection of Jesus, Peter learned a higher kind of loyalty than he had known before.

The loyalty of John the Baptist wavered when Jesus did not do the things which he thought Jesus should do. True loyalty must be able to stand hard tests. We are not really loyal to our friends if we insist that they do always exactly as we suggest.

Review Questions

1. Why did Judas fail while all the other disciples went forward to success in the enterprise to which Jesus had called them?
2. How do you know that Peter was loyal to Jesus?
3. Show how Jesus could be loyal to his own nation and to the Roman Empire at the same time.
4. Show that Jesus was loyal to his friends.
5. How do you know that Jesus had ideals to which he was loyal?

Bible Verses

Matt. 7:21-23; 12:25; 25:35-36; Col. 1:13; II Peter 1:11; Titus 2:9-11; Heb. 3:1, 2; Rev. 2:10; 17:14; Isa. 11:5.

Study Topics

1. The loyalty which Christians owe to their nation. Rom. 13:1-7; I Peter 2:13-17.
2. Why a Christian should be loyal to the Church and how he may show this loyalty.
3. How we can show our loyalty to the church school.
4. Ideals to which we can show loyal devotion in school; in the home.
5. How we can show loyalty to Christ.

Projects

1. See how many pupils can make a perfect record of attendance at the church school for a month as a demonstration of loyalty to the school.
2. Plan a patriotic program in which loyalty to the nation and its ideals is the central theme.
3. Raise money to buy a silk American flag and a silk Christian flag to be saluted by the class at each session.

Club Activities

1. Secure the leaflet, "A Thousand Point Standard for the Church School," from the Board of Christian

Education, and check up the club on the expressional phases of the program there suggested.

2. Demonstrate methods of starting fire without matches. (Handbook, p. 169.)

3. Build bird houses and discuss bird conservation in the community.

CHAPTER XVIII

SERVICE AS THE GOAL OF A WORTHY LIFE

WEEK DAY SESSION

WHAT JESUS TAUGHT HIS DISCIPLES ABOUT SERVICE

Matt. 20:20-28; Phil. 2:5-11

There are two theories concerning service. One is pagan. It looks upon service as a thing deserving of little honor. The great person is not the one who serves, but the one who is rich enough or powerful enough to have other persons serving him. The other theory looks upon service as highly honorable. The person who serves his fellow men is the truly great person. This second theory is the Christian view of the matter; it was taught by Jesus and was the unvarying rule of his life. In this lesson we are to study some of the teachings of Jesus on this subject, teachings given to his followers not only by word of mouth, but also by the whole course of his life and by every form of activity in which he engaged.

Messages Contained in the Words of Jesus

The teachings of Jesus concerning service are too numerous to be studied in one lesson, for the thought of service as the great motive of a Christian's life runs through most of his discourses and parables. He said that in the day of judgment men would be received into the fellowship of God or banished from his presence, and that this eternal separation was to be a division between those whose lives had been devoted to service and those whose lives had been devoted to selfishness.

Two Disciples Who Had Wrong Ideas About Human Greatness. James and John were ambitious young men. They wished to be the chief officers in the kingdom

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THE GOOD SAMARITAN

which they believed Jesus was soon to set up. They tried to get Jesus to promise them this position. In order to give their request greater weight with Jesus, they brought their mother with them and the three of them bowed the knee before Jesus when they made the request. They did not tell Jesus what they wished, but at first asked him to promise to give whatever they might ask. This was a most unworthy thing to do. It was an attempt to entrap Jesus into promising something which he might later regret. Herod had made one of these broad promises to the daughter of Herodias, you may remember, and he was afterwards very sorry that he had done so. Jesus would make no such rash promise, but said to them, "What would ye that I should do for you?"

Then James and John and their mother made their request. They asked that the two brothers might sit with Jesus on his throne, one on his right hand and the other on his left. They wished to be the prime ministers of the kingdom over which Jesus ruled. They had dreams of being great men, and their ideas of human greatness were bound up with ideas of place and power and rulership over their fellow men. They dreamed of the day when they should be honored and served by their fellow countrymen. Perhaps they had visions of stately palaces which should be theirs and troops of servants who should do everything they asked them to do.

The Cup of Which the Master Was About to Drink. Jesus said to his disciples: "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" The disciples answered, "We are able." Jesus foresaw that in a little while he would be seized by his enemies and that they would crucify him. Here were two of his disciples still dreaming of the earthly kingdom and scheming to secure the most honorable positions in it for themselves. How little they knew of what lay ahead! How little they knew of what real human greatness is like! No wonder Jesus said to them, "Ye know not what ye ask." Jesus knew that real human greatness is found in the way of service and that for him and for most of his disciples that meant a way that led up to the cross.

Indignation Among the Other Ten Disciples. When the other disciples heard what James and John had done they were very indignant. These two disciples had tried to seize for themselves the most honorable and most powerful positions in the kingdom which they were all expecting Jesus to organize. Some of the other disciples had ambitions similar to those of James and John, and their deep resentment was stirred by what they looked upon as an underhanded attempt to deprive them of any chance of gaining the chief places in the kingdom. The situation was full of peril. It might easily have led to the breaking up of the company, if Jesus had not proved himself to be the master of the situation.

A Lesson on True Greatness. Jesus called all his disciples around him as soon as he learned that the ten disciples were angry at James and John. He said to them: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but . . . whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This is a plain declaration as to what constitutes human greatness from the Christian point of view. True greatness is found in ministering unto our fellow men, in serving them. If we think of greatness as consisting in having a high office and great authority and in having power to make other people serve us, our ideas are not Christian; they are pagan.

Lessons Contained in the Activities of Jesus

Paul says that Jesus existed in the form of God, but that he "emptied himself" and took upon him the form of a servant. Great as are the lessons which Jesus taught concerning service as he preached and talked on religious matters, he taught even more by his manner of life. He was God's Son, but he came to earth in the form of a man and he humbled himself, taking upon himself the form of one that served.

As a Child Jesus Served His Parents. Luke says of Jesus that as a boy of twelve he went back to Nazareth

with Joseph and Mary and that he was "subject unto them." As a boy in that humble home in Nazareth, he served his mother. He doubtless carried water for her from the fountain which supplied the whole town. He served Joseph, assisting him in the carpenter shop where the daily bread of the household was earned.

As a Boy and Young Man Jesus Served His Younger Brothers and Sisters. Jesus was about thirty years old before he began his public ministry. It is thought that Joseph died a few years after the trip to Jerusalem, which was made when Jesus was twelve years old. Mary was thus left a widow with a large family of children of whom Jesus was the eldest. We know that there were four sons besides Jesus in the family and at least two daughters, so there must have been at least seven children. Jesus thus became at an early age the chief breadwinner for a large family. His dreams of a great life work were long delayed. He took up the hard task of earning a living for his mother and his younger brothers and sisters. This is one of the ways in which he took upon himself the form of a servant. He worked at a task which was very hard in those times, for the carpenter had to hew out heavy beams; they did not come to him ready sawed as they do to-day. He had to dig deep for foundations and to place the heavy stones so that they would form a solid wall.

As a Young Man Jesus Served the People of His Community. Jesus used his strength to serve the people of Nazareth. He built houses for them. In those days carpenters did all sorts of woodwork, so Jesus probably made wooden bowls for the women of Nazareth, chairs and tables for the homes of the town, and yokes for the oxen which drew the wooden plows of the farmers.

Jesus served his townsmen in other ways. Being a faithful attendant at the synagogue and a young man of spotless character, his fellow townsmen made him a reader in the services which were held in the synagogue every Sabbath. He was thus able to serve them not only in material matters but also in spiritual matters, for he read to them the passages of Scripture selected from The Psalms and from the Prophets or from the Law e Sabbath of the year.

Jesus Served the People Whom He Met in His Public Ministry. Jesus said of himself, "I am in the midst of you as he that serveth." He said that he came to the earth "not to be ministered unto, but to minister" and his actions were in harmony with his words. He went about doing good, healing the sick, restoring demoniacs to their right mind, giving sight to the blind. His service was not limited to the curing of men's bodies. He served them by giving them right ideas concerning matters in which they were blinded by superstition or prejudice. He was a Teacher, and a true teacher is always a servant. He served people by bringing them into right relations with their fellow men and into right relations with God. Under his influence publicans left their dishonorable occupation and became his disciples; women who were known as sinners among their acquaintances entered upon a new and better path of life; rough fishermen became preachers of the gospel. He was a Preacher and Minister, and the true preacher of the gospel is a servant in the highest sense of the word.

Jesus Served His Disciples. In the Jewish schools the pupils were looked upon as servants of their teacher and they were required to show him the utmost respect. Jesus was a Teacher who thought of himself as a servant of his pupils. He was in the midst of the twelve disciples as one that served. On at least one occasion when the disciples reached shore after fishing all night they found a hot breakfast which Jesus had prepared for them. He may have done so many times. On one occasion Jesus girded himself after the fashion of a slave and taking a basin of water washed the disciples' feet and wiped them with the towel which he had fastened upon his girdle.

It was in order that he might serve his disciples by teaching them the great fundamental truths on which he proposed to rear the Kingdom of God, that he withdrew himself from the crowds and sought the solitudes. "For their sakes I sanctify myself," said Jesus in speaking of his disciples, and it was for their sakes that he labored so diligently, teaching by day and often spending whole nights in prayer.

Service Had First Place in the Life of Jesus. On one occasion Jesus and his disciples entered a boat and crossed

the Sea of Galilee in order that they might find a quiet spot where they could rest for a while. The multitudes saw them going and followed around the edge of the lake, so that when Jesus and his disciples reached the other side they found the multitudes there before them. Moved with compassion for the multitudes as he saw their spiritual needs, Jesus began to teach them and instead of having a vacation he spent the whole day in the hard labor of speaking to a great gathering of people in the open air. As evening began to come on, Jesus showed himself to be a servant of the people by providing them bread there in the wilderness.

Supplemental Lesson Materials

1. What Jesus taught concerning the joys and rewards of service. John 4:32-36. Matt. 10:42.
2. Occasions when Paul showed himself to be a servant. (Gathering sticks to make a fire on the beach of Malta; making tents at Corinth.)
3. Luke's account of the incident we have studied in the preceding lesson. Luke 22:24-30.
4. Paul's words to the Galatian Christians. Gal. 5:13-15.

SUNDAY SESSION

OPPORTUNITIES FOR CHRISTIAN SERVICE

I Cor. 10:31; 11:1

In the passage of Scripture chosen for this lesson, Paul gives us the rule of life which made him a servant to his fellow men. He says that he sought to please all men in all things, not seeking his own profit, but the profit of the many. He does not claim that he invented this way of living. He gives the credit to Jesus Christ and points to Jesus as the great Example of unselfish service. How the principle of service ought to enter every life, and how it can be made the ruling principle of every life, is the matter we are to consider in this lesson. It is easy

to see that service was the dominant motive in the life of Jesus. It is easy to see how it became more and more the dominant motive in the life of Paul and in the lives of other New Testament followers of Jesus, but we are apt to think that these were unusual cases and that the obligation to serve does not rest upon every one of us quite so truly as it rested upon the first disciples of Jesus.

Occupations in Which It Is Generally Recognized That Service Should Be the Dominant Motive. There are certain occupations in which it is generally recognized that a desire to serve should be the ruling motive of life. If a young man should wish to become a candidate for the ministry and should say that he wished to take up that calling in order to make money quickly and easily, certain conclusions would be drawn concerning him. Some people might think him devoid of good sense. Everyone would conclude that he was no fit candidate for the ministry. He could not get a hearing before any Church body in the country. It has become generally understood that no worthy minister of the gospel has the making of money as his primary aim in life. The minister must have as his goal the upbuilding of God's Kingdom in the world and the service of his fellow men.

No less worthy motive will do for the preacher of the gospel. His motive must not be honor and prominence for himself. If this is his secret motive, people will find it out and they will lose their respect for him as soon as they discover it. The more unselfish the motive with which the preacher of the gospel labors, the greater is his chance of true success. He must be a minister, a servant of all.

There are other callings in which this truth is recognized. The missionary, no matter what his work may be, must be guided by a desire to serve, if he is to be regarded as a worthy messenger for the Church to send out on its great task of winning all nations to the Christian faith. A medical missionary must go to China to serve, and not to enjoy the benefits of travel or to gain the honors which may come to one who is able to heal the diseases of his fellow men. The missionary teacher must go out to serve the children of pagan peoples and

not to gain for herself a reputation as a great educator and a person who has traveled widely.

Occupations in Which It Is Coming to Be Seen That Service Should Be the Dominant Motive. There are other occupations in which there is an increasing conviction that service ought to be the controlling motive. No one wishes to employ a physician if it is known that he is a thoroughly selfish man, thinking more of getting large fees than of curing his patients. More and more, medical schools are turning out young doctors who have been trained to think of their profession as an opportunity for serving humanity. In other words, the ideals of Jesus are penetrating the medical profession.

No one wishes to employ a teacher if it is known that she cares for her wages more than she cares for her pupils. More and more, our normal schools are turning out teachers who look upon their profession as a great opportunity to serve humanity. They are trained to think of the teaching profession as a service, and go forth to their task with hearts aglow with the generous enthusiasm which is born only of a consciousness of being useful. The ideals of Jesus are thus seen to be lifting and ennobling the teaching task.

This has not always been true of teachers. Washington Irving has drawn a very dark picture of the teachers of his day. Charles Dickens tells of a certain teacher named Squeers who was a coarse, selfish ruffian, and it is said that this picture is a true portrait of many of the teachers of that time. Since the days of Dickens and Irving, teachers have caught the inspiration which comes with a sense of service, and they have been making better preparation and doing more excellent work as a result of this nobler conception of their work.

All Worthy Occupations Ought to Be Ruled by This High Motive. We are coming to see that all occupations ought to be ruled by the desire to serve. If the minister the teacher, and the physician can do their best work only as they labor with the idea of serving, why does not the same rule apply to other occupations? It does apply to them. There is no reason why the farmer, the merchant, the banker, and everyone else who is employed in a useful occupation, should not look upon his work

as a service. The farmer is engaged in a noble calling, for he is producing the food without which people could not live. He is making it possible for others to do other kinds of work, making it possible for the artist to paint pictures and the author to write books. The merchant is serving humanity, for he is engaged in the labor of exchanging commodities; he helps to distribute the world's goods. The banker is serving humanity by making it possible to carry on modern business on a vast scale and without loss.

Not all of those who are engaged in these and other occupations think of their work as a service. This failure to put their labor on the Christian basis is a loss to them, and an annoyance to everyone else. Serving our fellow men brings a joy and satisfaction which is deep and abiding. A business man who looks upon his business in a selfish way does not get the highest kind of pleasure out of his work. What we have come to call "profiteering" has grown out of a conception of business which leaves service out of mind, a pagan conception which believes in charging "all that the traffic will bear."

Pagan Methods of Running a Newspaper. One of the men connected with a great daily paper in a Western city, once said: "We publish this paper to make money and for nothing else. We print what the people want. All this talk about a newspaper's having a duty to the public, a responsibility for the creation of public morals, and so forth is mere nonsense. We are in the publishing business to make profits." The results of his theory were evident when you came to examine the paper with which he was connected. It was a vile sheet, unfit to enter a decent home. It was on the side of the saloons and the other evil institutions which were degrading the people of the city. It was a tool in the hands of bad men who were running the city government and making themselves rich through robbing the taxpayers. That is what a newspaper conducted by men who are governed by pagan ideals does for the community.

Christian Methods of Running a Newspaper. Not far from the city mentioned in the preceding paragraph was another city in which there was a newspaper published by a man of Christian ideals. He said: "I am in

the newspaper business to make a living, it is true, but I have other and higher motives. I intend to make my paper a force for righteousness in this city. I will not set up the making of money as my primary goal." He published his paper in that way. He was against the saloon and all the forces of dissipation which were seeking to drag the youth of the city down to degraded ways of life. Sometimes he lost large sums of money. The forces of evil boycotted him. They would not advertise in his paper. But the editor of this newspaper was a fighter for righteousness. He kept right on until there were no more saloons in the city. He won out in the end and all the time he had enjoyed the battle; for he was fighting for ideals, he was doing good, he was serving his generation; he was carrying on his business in a way becoming to a Christian.

Every Young Person Should Make Service the Chief Objective of Life. As a boy or girl begins to look forward to a life task, certain motives are at work. There is the desire to win a place in the world, perhaps dreams of undying fame and of the admiration of multitudes of people. There is the desire to accomplish great undertakings, so that there may be left behind enduring monuments to be seen by succeeding generations. There is likewise the generous desire to be helpful, to make the lives of other people happy, to help in the great task of making the world a better place in which to live. The first-named ambitions are not wholly unworthy. We ought to desire to be people of some consequence, but when this desire is essentially selfish it is apt to be dangerous. Our personal ambitions need to be shot through with the desire to serve if they are to be a blessing to us and to the world. Truly great lives are full of ambition but not full of selfish ambition.

As has been pointed out, a young person can enter any honorable calling with a purpose to make it a means of serving humanity. It is not uncommon to find a whole community lifted to a higher plane of life by the presence within it of a kindly and godly physician. One little woman taught school for forty years in an Indiana town. She served her community well and she served the nation well, for out from her schoolroom went those who be-

came some of the foremost literary people of our day, some of those who became the lawmakers of the state and of the nation. That teacher worked under the inspiration which comes from a consciousness of being useful. Service was her life goal.

Young People Should Seek the Occupation in Which They Can Render the Greatest Possible Service. God has fitted each of us for some particular task. If we find that task early in life, make diligent preparation for it, and labor diligently at it, we are able to give to God and humanity a maximum service. Peter was serving the people of his day by catching fish in the Sea of Galilee, but if he had never been anything but a fisherman he would have fallen short of a maximum life service. He met Jesus, became a pupil of the great Teacher, and through him found his great life task. So in choosing a life work the youth should ask first of all, "In what occupation can I best serve God and humanity?"

The Lesson Prayer

Our Father in heaven, we are just setting forth upon the pathway of life. We need ideals that are high and pure that we may not go astray. Show us the character of thy Son so that we may understand and love the perfection which was his. If our lives are marred by selfish pride or unworthy ambition, help us to receive Jesus in some new way and thus may we be made whole in spirit, fit instruments for thy use. We ask in Jesus' name. Amen.

Supplemental Lesson Materials

1. Review the story of Rehoboam and show how he rejected the idea of service set forth by the old men of his court. I Kings 12:6-20.
2. Service a quality of noble womanhood. Prov. 31:10-31.
3. Review the story of the Good Samaritan as an illustration of Christian neighborliness and readiness to serve.

EXPRESSIONAL SESSION

THE ARISTOCRACY OF SERVICE

Matt. 5:13-16; I Peter 2:9, 10

Our word "aristocracy" comes from two Greek words, one of which means "best" and the other means "rule." By an aristocracy, the Greeks meant a government in which the best people rule. In most nations and in every century there have been certain classes of people who have regarded themselves as the best people of their time. Sometimes these people have set themselves up as the best people because they were descendants of notable ancestors. They have tried to maintain an aristocracy of birth. Many European nations for many centuries have had their people divided into the nobility and the common people. In America we have no nobility such as they have in European nations. Our Constitution forbids the granting of titles of nobility. In America people are usually judged by what they are rather than by what their ancestors were. Because a man happens to be of the fourteenth generation from the Pilgrim fathers is no guarantee that he is a high type of person. He must show by his own life and character that he is a good man if he is to be received as such by most Americans.

Some people set up an aristocracy of wealth. They look upon the wealthy people of a community as the true aristocrats of the community. This, too, is an unsatisfactory standard. Because a man's grandfather was a man of business ability and amassed a fortune is no assurance that all that grandfather's descendants are the best people in the land. Some wealthy people are of a high type of character, and other wealthy people are of a very low type of character, and so the aristocracy built on wealth is not composed entirely of the best people of the community, the state, or the nation.

Some people try to set up an aristocracy of learning. They maintain that the college graduates, the thinkers, and the philosophers are the true aristocracy. This, too, is a false standard. Great learning may help to make a man

a greater rascal than he could otherwise be. The Pharisees maintained an aristocracy of learning. The name Pharisee means "separated," and the Pharisees took this name because they thought of themselves as separated from the multitudes who did not know as much as they did about the law and the traditions of the rabbis.

Jesus taught that the true aristocracy is an aristocracy of service. A rich man who uses his wealth to honor God and serve his fellow men is a true aristocrat, one of the best people of his nation and his times. A poor man who spends his life in the service of humanity is an aristocrat, too. The man of learning who uses his education for human betterment and the coming of God's Kingdom is a true aristocrat. The man who wears a crown as an earthly king is an aristocrat if he serves his people faithfully; if he is foolish and selfish like Rehoboam he is not an aristocrat, though he is descended from a long line of kings. The man whose mother took in washing is an aristocrat if he struggles on through poverty in the days of his youth and makes his life useful.

Jesus had this truth in mind when he told his followers that they were "the salt of the earth" and "the light of the world." Both salt and light are good symbols of service. Salt is a preservative. It keeps that which it touches from falling into decay. Christians are like that; they serve the State and civilization as a preserving force. Light exists for service. It enables vegetation to grow. All physical life is dependent on it. It serves the world boundlessly and continuously, receiving nothing in return. Jesus used a wonderful figure of speech when he said, "Ye are the light of the world." What the world would be if the light were wholly blotted out, it would be in a spiritual sense if there were no Christians in it.

Some Truths from the Lessons We Have Been Studying

John and James were anxious to become members of the aristocracy of wealth and power. Jesus guided them into the pathway which led to the aristocracy of service.

When service becomes the controlling motive in the business world it will bring about great changes. In that day business will be wholly Christianized.

We cannot all belong to the aristocracy of wealth or learning, but we can all belong to the aristocracy of service.

Review Questions

1. Explain the two theories regarding service.
2. Show how Jesus taught the nobility of service.
3. Name some acts of Jesus which show us that he lived always a life of service.
4. In what occupations is a dominant desire to serve usually expected?
5. Why should a desire to serve be a controlling motive in every occupation?

Bible Verses

Rom. 7:6; 12:1; Eph. 6:7, 8; Rev. 2:18, 19; Luke 22:25, 26; Gal. 5:13; James 1:27; Micah 6:8; Titus 2:14; Col. 1:9, 10.

Study Topics

1. Serving men by building God's house. I Chron. 29:1-9.
2. Ways in which our class can serve the Church.
3. Ways in which our class can serve the community.
4. Services we can render in our homes.
5. A great American who lived a life of service. (Select some person like Jacob Riis, Frances Willard, Jane Addams, or some other. Topic may be taken by several different pupils.)

Projects

1. Plan some form of community service. Boys of the class may act as members of a Safety Patrol to help young school children over dangerous crossings. Nails and bits of iron apt to cause injury to horses and automobiles may be gathered from the streets. The girls of

the class may act as Sunday-school mothers, looking after younger children in the church school.

2. Plan some form of service for the church, furnishing flowers for the pulpit, providing pictures for the church schoolrooms, buying new carpet for halls, and so forth.

3. Plan for some service for foreign-speaking people: Bibles for mission Sunday school among foreigners, part support of a colporteur who visits families of immigrants, and the like.

Club Activities

1. Make a study of the American birds which have been exterminated: passenger pigeon, great auk, Labrador duck, and so forth.

2. Make a study of the state game laws, open and closed seasons, protected species of birds.

3. Undertake to secure the setting apart of a bird sanctuary in the community.

CHAPTER XIX

WHAT A CHRISTIAN BELIEVES

WEEK DAY SESSION

WHAT A CHRISTIAN BELIEVES ABOUT MANKIND

Gen. 1:26-31; Ex. 20:1-7; Rom. 3:9-18; II Cor. 3:18; Acts 17:22-31

It is sometimes said that it does not make much difference what we believe so long as we do that which is just and right. Such a statement is based on very shallow thinking. What we believe determines our actions to a very great extent. A correct system of beliefs is therefore of much importance. High ideals rest on certain foundation beliefs which we are to consider in this lesson and the next. First of all we will consider what the Christian believes about himself and the rest of mankind.

The Christian Believes That Man Is Made in the Likeness of God. Gen. 1:26-31. The Bible teaches that man is made in the image of God and after his likeness. This means that man is more like God than any other creature in the world. Man is like God in his power to think and in his power to feel and in his power to do. It is because man is made in God's image that he can study the movements of the stars and "think God's thoughts after him." It is because man is made in the likeness of God that he can feel his soul stirred by the beauty of a sunset or the music made by the winds in the pine trees. It is because man is made in the image of God that he has been able to tunnel through mountains and to fly through the air and to talk across continents.

Christians may differ as to just how God created man's body, but they do not usually differ very much as to the great truth that man is like God and can become more and more like him. The man who professes to believe that there is no supreme Being or who insists

that man is not in any way like that Being can hardly claim to be Christian in these phases of his system of belief.

The Christian Believes That Man Is Responsible to God. Ex. 20:1-7. The Christian believes that man has duties and responsibilities which he owes to God. The beasts of the field were created by God, but they have no power of knowing him. They are not living souls, capable of loving God, obeying him, honoring him. Since God has given to man this great privilege, he has given with it the responsibility which naturally belongs with the privilege. The Christian believes that he is under obligations to love God, since it is God who has given him life and who supplies his every need.

The Christian believes that he is under obligations to obey God. His Creator has supreme and rightful control over him. The Christian, believing that God knows all his thoughts and hears all his words and sees all his actions, feels that his every thought, word, and deed ought to be in harmony with God's will.

The Christian believes he is under obligations to serve God. He feels that God has created him for a purpose and that he must bring his life into line with this purpose of his Creator. Like Jesus in the Temple, the earnest Christian lad feels that he must be about his Father's business.

The Christian believes that he is under obligations to worship God. Worship is giving God the honor due to him. It is coming into close fellowship with God and feeling the uplift of his presence. God made man to have this fellowship with himself and those who do not worship God deprive him of his due as well as rob themselves of that which is of priceless value.

Jacob and Esau. This consciousness of God and sense of responsibility to him is a matter of utmost importance. A man who has a God consciousness may have many faults and may make many blunders, but there is great hope for him. God can use such a person. But when a person has no God consciousness, there can be no true progress or large usefulness. Jacob and his brother Esau illustrate the truths which have just been stated. Jacob was a lad of many faults. He deceived his old, blind

father and cheated his brother. He was selfish and unjust. He had no lofty courage, for after many years absence we see him approaching his wronged brother in fear and trembling, offering him gifts with fawning words.

Esau was a robust lad of the out of doors. He was of a generous disposition, for he soon forgave the wrongs which his brother had done to him. He gave generously of the fruits of his hunting to his old father. He must have been courageous, for he was a hunter in the days when not all the dangers of the chase were on the side of the hunted.

And yet God chose Jacob and rejected Esau. Why was this the case? Did God act in an arbitrary fashion? We do not believe that he did. A close examination of the lives of these two brothers will reveal the answer to our question. Jacob had a consciousness of God's existence. He had dreams of the night in which he saw heaven opened and heard the voice of God. He must have had thoughts of God in his waking hours, or he would not have had such thoughts of God in his dreams. Jacob worshiped God. He recognized that he was under God's care and that he had duties which he owed his Creator. His life was a long battle with besetting sins, but he struggled all the night and would not let his angels go. Jacob was an idealist. He did not always live up to his ideals, but he never disowned them. When he sinned, he repented and sought once more to be right with his Maker.

Esau was not an idealist. He seemed to have no thought of his responsibilities to God. So far as we know, he never acted as if he believed that God existed. We do not read of his ever having prayed or worshiped. His many excellent traits of character could not make up for this great defect. God cannot use a person who ignores his Creator.

The Christian Believes That Man Is a Sinful Creature. Rom. 3:9-18. The four great words in the Christian religion are: God, man, sin, and redemption. The Christian feels himself to be a child of God and to be charged with duties which he owes to his Creator. He likewise knows that he does not and cannot discharge these duties

as he should. He has a consciousness of sin and a conviction that he needs a Saviour. The Christian, having caught sight of the holiness of God, becomes conscious of his own imperfections of soul.

John the disciple says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." This is an excellent statement of the Christian doctrine concerning man's sinfulness.

Our ideas concerning sin are of much importance. He who tries to believe that there is no such thing as sin, or that it is not a serious matter, is certainly on dangerous ground. What pictures the Bible gives us of sin and its fruits! They are given to warn us, that we may shun the way of transgression. In the very beginning of the Book we find sin entering in and bringing sorrow and death in its train. Cain rises up against his brother Abel and slays him, even though God has warned Cain that sin is couching at his door. Absalom rebels against his father and seeks to kill him. Herod seeks to destroy the infant Saviour and slays the babes of Bethlehem. The scribes and Pharisees reject Jesus, plot against him, carry on a mock trial, spit upon him, and crucify him. These are the doings of sin. They show what sinful desires will lead men to do. They show us that the Christian should have very definite ideas about the reality of sin and its awful fruits.

The Christian Believes That Man Is a Creature of Boundless Spiritual Possibilities. II Cor. 3:18. Jesus saw great possibilities in the people with whom he came in contact. He saw in Matthew the publican the possibilities of Matthew the apostle and writer of the New Testament. He saw in Peter the rough fisherman the possibilities of Peter the apostle and pillar of the Church. Something of this insight is given to the true followers of Jesus. They believe that man has great possibilities for spiritual growth. Paul caught sight of what he might become as a follower of Jesus and it filled him with a determination to press on toward the goal which

was set before him. The Apostle John was inspired by the thought that some day he should be like his Master.

The Christian Believes That Man Is a Creature of Measureless Value. When Napoleon was warned that a certain campaign would cost him the lives of a hundred thousand soldiers, he replied, "What are a hundred thousand soldiers to me?" That is the pagan view. It puts a low estimate on the value of the individual. It wastes the lives of children in cotton mills and coal breakers in order to reap enormous profits. It allows men to go into unsafe mines to labor because it costs money to make the mines safe.

The Christian, if he follows the example set by Jesus, puts a high value upon the individual. Once the scribes and Pharisees found fault with Jesus for healing a man on the Sabbath day. He said to them: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep!" That was the trouble with the Pharisees; they valued a sheep more than they valued a man. Jesus valued the soul of a man above everything else in the world. He said of little children that they were so valuable that their guardian angels stood forever in the presence of God.

As followers of Jesus, we ought to put this same high estimate on the value of the individual. We ought to value our fellow men more than we value houses, lands, factories, large bank accounts, and business success. The world must learn to look on this matter as Jesus looked on it before God's Kingdom can be established on earth.

The Christian Believes in a Universal Brotherhood of All Mankind. Acts 17:22-31. In a recent lesson we saw how the friendly spirit of Jesus went out to rich and poor, learned and unlearned, to every class of society and to all races of men. Jesus recognized a universal brotherhood and lived in harmony with this lofty ideal. Race hatreds and national prejudices have no rightful place in the life of a Christian. The Bible teaches that all men have come from the same ancestry, that all have sinned, that all need a Saviour. Christians ought to take their stand on this Bible platform and ought to put out of

their lives race hatred, or anything else which causes them to be untrue to the responsibilities of a universal brotherhood.

Supplemental Lesson Materials

1. The Bible account of the beginning of sin. Gen. 3:1-21.
2. Some Bible pictures of a world redeemed from sin. Isa. 11:1-9; Rev. 21:1-4.
3. How God taught Jonah the value of human beings. Jonah 4:6-11. (Note that the people of Nineveh were foreigners to Jonah. He was not glad when their lives were spared. He was sulky because his predictions had not been fulfilled. God caused a gourd to grow up to shelter Jonah from the sun and Jonah valued it. He was sorry and angry when it was destroyed. God spoke to Jonah of the "sixscore thousand" inhabitants of Nineveh who were not able to tell their right hand from their left hand, babies and young children. He spoke also of the cattle.)

SUNDAY SESSION

WHAT THE CHRISTIAN BELIEVES ABOUT GOD AND CHRIST

John 1:1-3; Ps. 90: 1, 2; Job 26:13, 14; Ps. 139:1-12; I John 1:5; 4:7, 8

What we believe about God influences our actions and molds our character to a very great extent. If a man does not believe that there is a God, he will act in harmony with the belief. His behavior will be different from the behavior of a man who believes in an infinite Being to whom he is accountable. The Greeks believed in gods who were marred by the same faults that mar the souls of men, and the religion of the Greeks could not lift them to purity and righteousness. Mohammedans believe in a God who is all-powerful, but who is lacking in love and compassion, and their

ideas of God have made them a scourge to those portions of the earth over which they have held sway. The Bible reveals the true God. He manifested himself to the people of Old Testament times through the words and through the lives of his prophets. He has revealed himself fully in the life of Jesus his Son. In this lesson we are to outline what the Christian believes concerning God.

The Christian Believes in an Eternal God. Gen. 1:1; Ps. 90;1, 2. It is impossible for our minds to grasp the idea of eternity, yet we can in a way understand how God is an eternal Being. He has always existed and will continue to exist forever. He is the first Great Cause, the Source of all life, power, and being. The Christian does not think of God as an unconscious force, or anything of that sort, but of God as a person. The Christian believes that God knows, thinks, acts, and loves.

The Christian Believes in a God of Infinite Power. Job 26:13, 14. The power of God is wonderfully set forth in the poetic passages of The Book of Job. Job is reported to have said of Jehovah, "By his Spirit the heavens are garnished." The word translated "garnished" might have been translated "beautified." Job meant that God had set the sun in the heavens by day and that he had made the night sky beautiful with stars. Job also said, "His hand hath pierced the gliding serpent." (Margin.) This figure probably refers to what we call "The Milky Way," which is a great belt of stars sweeping across the heavens. Astronomers say that at one point in this river of suns there is an open space through which we seem to be looking out into the starless depths which lie beyond. It seems as if Job may have known of this and may have referred to it in his statement that God's hand had pierced the gliding serpent. What an infinite power is manifest in the heavens! It is no wonder that Job marveled at it. It was wonderful in his day, but it is still more wonderful now that we know more about the universe.

It is said that if all the strength of all the people who have ever lived upon the earth were put forth in an effort to move the earth, they could not move it so much as a hair's breadth. Yet God's power sends it spinning on its

way three hundred and sixty times as fast as the swiftest cannon ball ever moved. But that is hardly a hint of the power of God manifest in the universe. Our sun is more than eight hundred thousand miles in diameter and our world is one of the smaller globes which whirl around it, yet the power of God sends the sun and the whole solar system forward through space at a speed we are not able to conceive and in an orbit too vast for us to measure. Even this is hardly a suggestion of God's power in the heavens. The Milky Way is composed of unnumbered suns, some of them thousands of times as large as our sun, yet God's power moves them all. His hand has brushed them aside, revealing what seems to be the starless depths which lie beyond. If we can grasp the idea of such power as the heavens reveal we may be sure that we have hardly begun to understand the power of God. We can say as Job said,

"Lo, these are but the outskirts of his ways:
And how small a whisper do we hear of him!
But the thunder of his power who can understand?"

The Christian Believes in a God of Infinite Wisdom. Ps. 139:1-6. The Christian feels that he is always in God's sight. God knows all his thoughts, sees all his acts, understands every secret motive of his soul. Jesus taught his followers to find inspiration and comfort in the thought of God's infinite wisdom. In speaking of food and clothing he said to them, "Your heavenly Father knoweth that ye have need of all these things."

The Christian Believes in a God Who Is Present Everywhere. Ps. 139:7-12. It is hard for us to think of God as existing everywhere, just as it is hard for us to think of him having existed forever, and yet we know that if he is infinite both these things must be true of him. God is present in his works. Even primitive peoples like the North American Indians have felt God's presence in sea and river, mountain and waterfall. Christians believe that God is in all nature, but they do not identify him with nature. The religious belief which identifies God with his works is called Pantheism. Christians believe that God exists in his works, but that he also exists independently of anything he has made. They believe in a transcendent God.

The Christian Believes in a Holy God. I John 1:5. Even the peoples of Old Testament times had some idea of God's holiness, his perfect freedom from any flaw or fault. This conception of a righteous God was what made the difference between the Hebrews and other races like the Philistines. The Hebrew prophets differed from the people of their times in that they understood better than others the holiness of God.

God's holiness was perfectly revealed when he sent his Son to earth to save mankind from the bondage of sin. John sums up the revelation of Jesus in a few sublime sentences. He says, "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all." It is the Christian's privilege to know more and more perfectly this God of perfect light who is revealed in the life and teachings of Jesus.

The Christian Believes in a God Who Is a Loving Father. I John 4:7, 8. The fatherhood of God was revealed by Jesus. He taught his disciples to pray saying, "Our Father who art in heaven." Old Testament prophets had thought of God as the Father of the Hebrew nation, but Jesus taught that God is the Father of all who will consent to be his children, the Father of individuals as well as the Father of nations. The love of God was revealed by Jesus and it was only after the coming of the Christ that anyone could say, as the disciple John did, "God is love."

The Christian Believes That Jesus Is the Eternal Son of God. John 1:1-3. New Testament writers emphasize the importance of a right conception concerning the personality of Jesus. They teach that he is God's Son and has existed eternally with the Father. The Church has always maintained that Jesus is one with the Father in some way too deep for us fully to understand. And yet it is of great importance for us to think of Jesus in this way. The New Testament teaches that this belief in Jesus as God's Son is necessary for our salvation. Jesus himself taught this. His followers emphasized it. John says in his First Epistle, "Whosoever believeth that Jesus is the Christ is begotten of God." Paul says in his letter to the Romans, "If thou shalt confess with thy mouth

Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

The Christian Believes That the Death of Jesus on the Cross Made It Possible for Mankind to Be Saved from Sin. The belief that salvation is through the death of Jesus is called the doctrine of the atonement. We are not able to understand fully how the death of Jesus makes it possible for us to become reconciled to God. Because no one has ever been able to understand the atonement fully, there have been many different theories concerning it. However, we can believe in it fully without understanding it completely. We do not understand what the power of gravitation is, but we believe in it. We see its effects in the universe and know that it exists. In the same way we see the effects of the death of Jesus in the world and feel its effects in our own lives, and we believe in it as a redeeming power whereby we are reconciled to God.

The Christian Believes That Jesus Rose from the Dead. The resurrection of Jesus has been declared to be "the best attested fact of history." It is clearly set forth by the four Gospel writers and by others who wrote portions of the New Testament. The existence of the Church is an evidence that Jesus rose from the dead. It is impossible to think that the disciples could have been deceived in the matter, and it is equally impossible to believe that they invented the story of the resurrection. Their course of conduct is not based on anything less than a profound conviction that their Lord had risen. They endured persecution and death in defense of the Gospel and in order that they might make known the message of a risen Saviour. People do not act so in regard to matters which they know to be untrue.

The Christian has other evidences of the resurrection of Jesus. He has a daily fellowship with the Saviour which gives him assurance that Jesus Christ is one with God and that he has risen to an endless life with the Father. The Christian finds in Jesus such Godlike perfection of character that like the Apostle Peter he cannot think of Jesus as having been overcome by death. It is impossible that he should have been vanquished by it.

The Christian Believes That Jesus Is to Reign Over All the Earth. Christians believe that the religion of Jesus is to conquer the world and set up that Kingdom of God for which Jesus taught his disciples to pray. Jesus told his disciples that it was not for them to know just when this was to take place. Neither are we told just how it shall take place. Our duty is clear, however. Jesus told his disciples to pray for the coming of such a Kingdom and to work for it. He told them to make disciples among all nations. If we do our part and live as citizens of the Kingdom of God, it will already exist in our own lives, and we will be of use to God in bringing to pass the universal and everlasting Kingdom of his Son.

The Lesson Prayer

Our Father in heaven, we thank thee for the Christian Church and the doctrines which it teaches concerning thee and thy Son, our Saviour. We would not only understand these great truths, but also bring our lives more and more under their power. Help us to have right ideas concerning thee and right attitudes toward thee. Show us day by day new truths out of thy Word. Give us in larger measure the mind of Christ. We ask in his name. Amen.

Supplemental Lesson Materials

1. Paul's great chapter on the resurrection. I Cor., ch. 15. (Why Paul's testimony is of special value.)
2. What Jesus taught concerning faith in himself as the way of salvation. John 3:16-21.
3. An Old Testament song concerning the Kingdom of the Messiah. Psalm 72.

EXPRESSIONAL SESSION

FAITH AND WORKS

James 1:19-27; 2:14-26

The New Testament teaches that we are saved by faith in Jesus as the Son of God and not by the good

deeds which we do. We are justified by faith, not by works. This great truth is sometimes misapplied. It is used to make good works appear of small importance. Some of the people whom James, the Lord's brother, knew were doing this. They were saying that under the Christian religion there was freedom from the law, and that it did not make so very much difference whether their deeds were good or bad so long as people believed in Jesus as the Son of God. It was to these people that James directed the words chosen for our study in this lesson. He says that there is no profit in a man's laying claim to great faith, if his life and actions do not bear out his claims. He declares that faith which does not show itself in good works is not real faith. He calls such a faith a "barren" faith, and a "dead" faith. He maintains that true faith always expresses itself in works.

James points out how the faith which Abraham had in God made him willing to leave his home in the Euphrates Valley and strike out to seek a new home in Canaan. In the preceding lessons of this chapter we have been studying about some of the fundamental beliefs of the Christian. It is possible for a person to claim belief in all that has been mentioned and yet not live a good and useful life, but the kind of life such a person lives will be an evidence that his faith is not real. If we believe in the kind of God that Jesus has revealed, and believe that Jesus is God's Son, and that he died and rose again from the dead, we will live a life of service and of upward striving.

Some Truths from the Lessons We Have Been Studying

We must have something more than ideas about God. We must have him in our ideals. He must be a force in our lives.

Esau doubtless had certain ideas of God, but God did not enter into his plans and his actions. He had no true ideals.

Jesus lived an ideal life. The highest aim we can have for ourselves is the determination to become like him.

Review Questions

1. Some people say that it does not make much difference what we believe so long as we do what is right. Show the error in this statement.
2. Some people say it does not make much difference what we do so long as our beliefs are all right. Show the error in this statement.
3. Compare Jacob and Esau with regard to their fitness for great tasks.
4. Name some things which the Christian believes about mankind.
5. Name some things which the Christian believes about God and Christ.

Bible Verses

Phil. 2:12; Gal. 5:6; Acts 10:35; John 5:17; 6:28, 29; 9:4; Rev. 2:19; II Peter 1:5-7; James 1:5, 6; I Tim. 1:5.

Study Topics

1. The triumphs of faith. Heb., ch. 11.
2. How faith in Jesus changed the actions of the Philippian jailor. Acts 16:19-34.
3. How faith in God made David courageous. I Sam. 17:17-27.
4. What faith in Jesus should cause us to do for his Church.
5. What faith in Jesus should cause us to do for our nation.

Projects

1. Have cards printed on which there is the Apostles' Creed and a space for signing. Have all pupils who will do so sign the cards after a careful study of the creed under the leadership of the teacher.
2. Consider the formation of a mission-study group, using materials provided for Intermediate pupils by the denomination to which the school belongs.
3. Organize the Department to help the church-school superintendent in a religious educational survey or in a campaign for new church-school members.

Club Activities

1. Plan a club social with dual strength contests (Handbook, pp. 380-382.)
2. Choose one of the psalms as the Club psalm and give recognition to all club members memorizing it.
3. Appoint a committee to assist other churches in organizing boys' clubs.

CHAPTER XX

WHAT A CHRISTIAN DOES

WEEK DAY SESSION

THE CHRISTIAN AND HIS CHURCH

Matt. 16:13-20; Eph. 4:1-16

The word "church" is used in several different ways. We apply it to a group of Christians who are members of a local church organization. For example, we read in the papers that a church was organized in such and such a city at some particular time. The word is likewise applied to the building in which the members of such an organization meet. We speak of building a new church when we have in mind the erection of a house of worship. The term is also applied to a larger organization of Christians who hold similar doctrines and worship God in particular forms. We speak of the Presbyterian Church, the Methodist Church, and many others. In other words, the term "Church" is used to designate different denominations of Christians.

There is still another and wider use of the word. It is used to designate the whole body of believers in Christ. Sometimes we add an adjective to the word when we use it in this sense and we then speak of "the universal Church." In this lesson we are to consider what the relationship of a believer in Jesus should be to the universal Church, to the different denominations of Christians, and to the church organization in his own community.

Every Christian Is a Member of the Church Universal. Matt. 16:13-20. Every believer in Jesus is a member of the universal Church which Jesus established to carry on his work in the world. Whenever anyone really accepts Jesus as Saviour and Lord, he becomes a member of this great Church, without any ceremony or any re-

cording of his name in a church register on earth. He therefore becomes a brother in Christ to every other person who has accepted Jesus in the same way. Christians, of whatever name they may be, should keep this fundamental relationship in mind and remember their duties to one another.

This is the Church which Jesus founded. It is the Church which will last forever. Jesus said that the gates of Hades should never prevail against it. Other kinds of churches come and go. Denominations sometimes languish and pass out of existence. Local church organizations dwindle sometimes until they have only a few members and then they are disbanded. But the universal Church will never cease to exist. In the New Testament this Church is called the "bride" of Christ; it is to last until the kingdoms of the world become the universal and everlasting Kingdom of Jesus.

Every Church Member Ought to Belong to Some Denomination. There are nearly two hundred different denominations in the United States—enough we should think, to furnish the right kind of church home for every type of character and every phase of Christian belief. And yet it is common to hear of "come outers" who go about the country denouncing all denominations and misapplying Scripture by saying to those who are Christians and Church members, "Come ye out from among them, and be ye separate." Christians ought not to be led astray by this sort of preaching. We have by far too many denominations now and willfully to increase the number is to sin against God by weakening the forces of righteousness. Jesus prayed that his followers might be one, and we ought to be moving in the direction of closer union of believers, not toward more multiplied divisions.

Can a Person Be a Christian Without Being a Church Member? A person sometimes says, "I can be a Christian without belonging to the Church." People who say this are not usually thinking of the universal Church of which we have spoken. They mean that they do not have to align themselves with any denomination or become members in any local church organization. Their contention is doubtless true. A person can be a member

of the universal Church of Christ without being a member of any particular denomination, or any individual church organization. The question which the Christian ought to ask, however, is not, "What can I do and yet be a Christian?" Too many Christians are asking this question to-day, and their lives are poor and starved because they ask it. The Christian should ask rather, "What ought I to do?" There is little doubt about the answer to this question. Every Christian ought to be a Church member.

A Christian ought to be a Church member because the Church is the organized body of Christian believers. Organization is altogether necessary if the Church is to carry on the great task which Jesus assigned to it. A Christian ought to be a Church member for his own sake. Most of those who try to live Christian lives without joining the Church are not very successful in the undertaking. They do not grow spiritually. Christianity is a religion of fellowship between believers and Christians do not develop properly when they are deprived of that kind of fellowship which exists between Church members. Have you ever seen a stalk of corn growing all by itself far from the cornfield? If you have, and have examined the ears upon the lone cornstalk, you have found very little grain upon them. The stalk may have looked quite thrifty, but it was a failure as a producer of corn. In the same way, those who try to be Christians without associating themselves with other Christians within the membership of the Church usually live fruitless lives.

Every Christian Ought to Be a Contributor Toward the Financial Support of the Church. In a recent lesson we studied about the Old Testament tithes and offerings. We saw that it was customary for every pious Hebrew to give at least one tenth of his income for the support of religious enterprises such as the Temple services and for the support of the priests and Levites. Christians are not subject to the Hebrew law, hence they are not bound by a fixed rule in the matter of giving. It is to be expected, however, that a true follower of Jesus will be at least as liberal in his giving as were the people who lived before the coming of the Messiah. It would

seem that every Christian ought to set apart at least one tenth of his income for the Lord's work.

In fact the New Testament teaches the principle of stewardship; that is, that all that we have belongs to God and we are intrusted with it for a little while in order that we may use it for the glory of God and the good of humanity. A person who has this idea of stewardship and tries to be a faithful steward of the property God had given him, will not fail to give every good cause the most generous support possible.

Occasionally we find people who are professed Christians but who give nothing, or next to nothing, to the support of the Church and other organizations which are working for human betterment. Such people are usually not well developed spiritually. Their unwillingness to help to support the Church is both a sign and a cause of spiritual ill health. Every young person should put this matter on the right basis at the very beginning. On becoming members of the Church, if not at an earlier period in their lives, young people should begin to set apart a definite portion of all the money they receive in order that they may help support the Church and other worthy enterprises.

Every Christian Ought to Be a Worker in the Church. The Church is given a great task, that of making the whole world Christian. This task is so great that it cannot be accomplished or even rightly undertaken unless every follower of Jesus has a part in it. Christians are disciples of Jesus and their Master has commissioned them to "make disciples of all the nations." The Church is organized for the purpose of working at this great task. If we fall into the habit of thinking about the Church in any other way than as a working organization, we are apt to go astray. Some churches are little more than social clubs, because they are composed of people who think of the Church as an organization in which they come into pleasant social contact with people in whose company they find enjoyment. The fellowship of the Church is a great blessing to its members, but it is not at its best unless it is a fellowship of labor in which people of every station in life have a hearty welcome.

Every Christian Ought to Choose Some Kind of Church Work and Make Diligent Preparation for Doing It Efficiently. Much of the work of the Church is done by volunteer workers. There is therefore great danger that the work of the Church may be done in a careless manner. In the business world a lack of fidelity to a task and a lack of efficiency in any kind of work is usually dealt with quickly and severely. The unfaithful and inefficient worker soon comes to grief in almost any undertaking other than the enterprises of the Church. Unpaid workers of the Church have no such spur to urge them on toward diligence. They are not in danger of losing their income, for they receive no pay for their services. They are usually not in any grave danger of losing their tasks, for there is no long list of applications for the place. As a result many Church members neglect their Church tasks in a most shameful manner.

The Church worker does not have the usual motives for the maintenance of industry. There is no desire to climb up to a position of larger salary, because there is no financial compensation for the service rendered. Usually there is not much personal prominence to be gained in Church work, and even when the desire to gain personal recognition is present, it is not a very reliable or a very worthy motive. Lacking these motives which are so potent in other forms of work, the work of the Church must develop other and higher motives. The best Church workers are those who have lofty and unselfish motives. These people are not working for money compensation; they are not working for personal prominence; they are working for the glory of God and the good of their fellow men. These are the only really reliable motives for the Church worker.

With such motives in their hearts young people should approach the great task in which the Church is engaged and should choose some phase of that task as their specialty. If the choice is Sunday-school work, diligent preparation should be undertaken at an early age for this splendid task. The contents of the Bible should be thoroughly mastered, for it is the textbook of the Sunday-school teacher. The art of teaching should be acquired by a study of the best books on pedagogy and by faithful

practice in the art of teaching. Young people who make this kind of preparation for church-school teaching become workmen who need not to be ashamed. There are many other phases of Church work, such as secretarial work, leadership of clubs, singing and leadership in song, work in city missions, the conducting of Church surveys, and the carrying on of social-service enterprises. No matter what a person's talents may be, there is some task of the Church where these talents can be used for the glory of God.

Supplemental Lesson Materials

1. The messages to the seven churches. Rev., chs. 2, 3.
2. Rich and poor to be treated alike in the church. James 2:1-13.
3. The first deacons chosen. Acts 6:1-7.

SUNDAY SESSION

THE CHRISTIAN AND HIS LORD

Matt. 28:16-20; Luke 14:25-35; John 15:1-17

The Christian religion is, first of all, a personal relationship between the Christian and Jesus. It consists in believing certain things about Jesus and in maintaining a certain attitude toward him. In a previous lessor we have considered some of the things which a Christian believes about Jesus, and so our task in this lesson is to point out the relationships which must exist between the person who professes to be a Christian and the Saviour of the world.

The Christian Is a Follower of Jesus. Luke 14:25-35. There was a period of great popularity in the ministry of Jesus when vast crowds of people followed him about from place to place. Most of the people in these crowds had been impressed by the miracles of Jesus. They had declared themselves to be the followers of Jesus. Many

of them had been baptized by the disciples of Jesus. And yet very few of them were true disciples. Jesus understood human nature too fully to be deceived in the matter. He knew that he could not depend on the great majority of the people who had professed to be his devoted followers. It is probable that many of the people in these multitudes were loud in their praise of the great Teacher and loud in their declarations of loyalty to him. We read of a woman who cried out of the multitudes, calling down a blessing upon the mother of Jesus, but Jesus seemed to discourage such utterances.

Jesus foresaw the trying times ahead. He knew the enormous difficulties which lay in his pathway. He foresaw that he must have followers who could withstand any test, or his labors would be in vain. So one day Jesus told the multitudes just what it meant to be his disciple. He told them that it meant giving him supreme devotion: that anyone who loved father or mother, brother or sister, more than he loved Jesus could not be his disciple. He told them that if they were to become his disciples they must be willing to follow him anywhere, even to a shameful death upon a cross.

This is still the first condition of discipleship. The Christian must give to Jesus his whole-souled allegiance. He must accept Jesus as Lord and Master and be willing to go anywhere Jesus would have him go and to do anything Jesus would have him do. No second place for Jesus in our lives will do; he must have first place, if we are to be truly his disciples. This is true, not because Jesus is unwilling to have us devoted to other persons and obedient to them. It is true because of what Jesus is. He is perfect in his wisdom and in his goodness. His will for us is God's will for us. If any person wishes us to do anything which is contrary to the wishes of Jesus, we as Christians are bound to obey the wishes of Jesus rather than the wishes of these people, no matter who they may be.

If the wishes of Jesus for our lives are not in harmony with our own wishes, we as followers of Jesus are in duty bound to bring our wills into subjection to his will and our plans into harmony with his plans. He is our Lord and King and we are his servants, but he is a perfect

Master, and will always choose for us that which is right and just and that which in the end will be for our highest good.

The Christian Is a Pupil of Jesus. John 15:1-8. If we are Christians, Jesus is our Teacher; we are his pupils. We owe to him the honor and obedience which pupils owe to a perfect Teacher. It is our duty to be diligent students in the school of Jesus. Christians are pupils in the school of Jesus, no matter what their age may be or how great their learning may be. A worthy pupil is eager to hear the words of his teacher, anxious to make progress in the attainment of the knowledge and skill which the teacher is seeking to develop in his pupils.

As pupils of Jesus, we ought to be constant and diligent students of the Bible. The Old Testament tells of the promises which God made concerning the coming of his Son to earth. The New Testament tells about the life of Jesus and records his teachings. It likewise tells of the founding of the Church by the followers of Jesus and under the guidance of his spirit.

As pupils of Jesus, we ought to do something more than study about his life and his teachings; we should learn through Christian service. Jesus once sent his twelve disciples out to preach and to heal. He knew that they could learn certain things only by doing them. It is the same way with us; we learn some lessons which Jesus desires to teach us only as we take hold of the tasks which he has set for us.

The Christian Is a Friend of Jesus. John 15:9-17. We need many terms to express all that Jesus is to his followers. If we should say that he is their King, we should speak the truth, but the statement would not express the whole truth. If we should say that he is the Christian's Saviour, we should speak the truth, for he is the One through whom we have forgiveness and reconciliation and there is salvation in no other, but even the statement that Jesus is the Christian's Saviour does not express the whole of his relationships to his followers. And so the New Testament uses many expressions to make clear the relationships which Jesus bears toward believing Christians. He is called the Good Shepherd, the great

High Priest, the "Morning Star." More than fifty different titles are given to him, and each expresses some phase of his character, or some relationship which he bears to his followers.

Jesus, himself, chose some of these titles. He said to his disciples, "Ye call me, Teacher, and, Lord: and ye say well; for so I am." He chose for himself the title, "the Son of man." Jesus likewise bore the title, "Friend." His enemies scoffingly called him a "friend of publicans and sinners." He called his disciples his friends. We need this term in order to complete our ideas as to what Jesus is to his disciples. The terms "Master," "King," "Lord," suggest the idea of rulership and complete authority, and justly so, for Jesus has that kind of a relationship to his followers, but he is also their Friend.

The Christian Is a Coworker with Jesus. Matt. 28:16-20. In his parting conversation with his disciples, Jesus assigned them the task of making the whole world Christian. He was about to be parted from them and they would see him no more in the flesh, but he assured them that he would be with them always, even unto the end of the world. Christians thus become coworkers with Jesus in the great task of winning the world to the Christian religion. Jesus is, therefore, not only the Lord and Master of the Christian but also the Christian's Companion in labor. The missionaries who have gone to distant lands have wrought great changes because they did not go out alone. There was One with them unseen, but One to whom all power in heaven and on earth has been given. The infant Church came into conflict with the paganism of the Roman Empire and conquered it because the Christians had Jesus as their Leader and Helper. And thus other victories for God and humanity must be won. The Christian forces must work in harmony with their great Captain.

Jesus Is the Christian's Ideal. In the personality of Jesus there is gathered all that the Christian knows or can conceive concerning goodness, purity, and righteous power. The people who have reached high spiritual attainments have been disciples of Jesus. They have found in him a perfect picture of what their own lives should become.

Jesus Is the Christian's Helper. Jesus not only furnishes to his followers an Ideal toward which they are to move, but he also furnishes the means whereby the desired progress can be attained. "I am the way, and the truth, and the life," he said; "no one cometh unto the Father, but by me." He has known every temptation which can come to his followers and has overcome them all; therefore, he is able to help his followers in their fight with evil and can give them victories which result in spiritual strength and Christlike character.

The Lesson Prayer

Our Father in heaven, we pray that thou wilt guide us in the study of these lessons which have to do with the ideals which should govern the lives of thy children. Help us to understand what true nobility of character is like. Help us to discover the good, the beautiful, and the true, and to give these ideals our sincere devotion. Give unto us a hatred of all that is impure, untrue, unjust, and selfish. We would be true disciples of thy Son, obedient and faithful pupils of his. We would be coworkers with him in the great task of winning the world to ways of brotherhood and righteousness. We thank thee that thou hast given us a perfect Pattern in the life of Jesus. We thank thee for the lessons which he taught in his words and in his deeds. We thank thee for the Church which he established. Teach us how to be worthy members of his Church and faithful stewards of all thou hast given unto us. We ask in the name of Christ. Amen.

Supplemental Lesson Materials

Make a study of the different titles of Jesus, seeking to discover what each teaches about his character or his relationship to his followers.

1. Advocate. I John 2:1. (Meaning of term; how Jesus is our advocate.)
2. The Alpha and the Omega. Rev. 1:8; 22:13.
3. Captain of our salvation. Heb. 2:10, and margin.
4. Chief Shepherd. I Peter 5:4.
5. Immanuel. Isa. 7:14; Matt. 1:23.

6. Great High Priest. Heb. 3:1; 4:14.
7. Lamb of God. John 1:29, 36; Rev. 5:6, 12.
8. Lion of the Tribe of Judah. Rev. 5:5.
9. Morning Star. Rev. 22:16.
10. Prince of Peace. Isa. 9:6.
11. Word of God. John 1:1; Rev. 19:13.

EXPRESSIONAL SESSION

WORTH-WHILE CHRISTIANS

I Cor. 3:10-15

It is to be regretted that many who are professed followers of Jesus do not make their lives count for much in the battle for righteousness. Many people have their names on the church records, and attend Church now and then when other interests are not too pressing, but they do not throw themselves into the service of Christ with whole-souled enthusiasm. They are Christians, perhaps, but hardly worth-while Christians. They do not grow up into strong Christian characters, but remain forever babes of the faith. The author of The Epistle to the Hebrews speaks of these people in plain terms telling them that they are still babes, needing to be taught the most simple principles of the Christian life, when they ought to be teaching others.

Paul speaks of this matter in his First Epistle to the Corinthians. He says that every person's work shall be tried by fire. If a person has built with wood, hay, or stubble, he shall suffer loss. If he has built with gold and precious stones, his work shall abide. The apostle was evidently disgusted with Christians who were willing to get into heaven escaping condemnation "so as through fire." He wished the Corinthian followers of Jesus to be worth-while Christians.

Some Truths from the Lessons We Have Been Studying

A professed follower of Jesus who refuses to unite with the Church because Church membership would

make it necessary for him to give toward the support of the Church is not a worth-while Christian.

A worth-while Christian will wish to be a Church member so that he can work more efficiently for his Master through coöperation with other Christians.

Jesus saw that in the trying times ahead of him he must have worth-while followers. Multitudes were following him about from place to place, out of curiosity or because others were moving along after Jesus. Worth-while followers of Jesus must have a profound devotion to their Master and Lord.

Review Questions

1. Tell about the different meanings of the word, "church."
2. Why should every Christian be a Church member?
3. Why should every Christian choose some kind of Church work and make diligent preparation for it?
4. Name some titles given to Jesus in the New Testament and explain each.
5. In what respects is Jesus our Ideal?

Bible Verses

I Tim. 4:15; Matt. 5:48; Eph. 4:13; Col. 1:28; 2:9, 10; Heb. 2:1; 5:12-14; I Cor. 2:6; 11:30; 16:13.

Study Topics

1. A heroic old man who was a worth-while follower of Jehovah. Josh. 14:6-15.
2. Mark, a young man who became a worth-while Christian of the Early Church. (See passages which speak of John Mark, his forsaking of the missionary enterprise, and his later fellowship with Paul.)
3. Habits which help us to be worth-while Christians. (Regular giving, faithfulness in Church tasks, regularity in attendance at services, and the like.)
4. The preparation which is needed for Sunday-school teaching.
5. The Church task in which I wish to specialize.

Projects

1. Undertake the formation of a Leadership Training Class for all members of the Intermediate Department who are about to be graduated into the Senior Department.
2. Make a complete list of the tasks of the Church which pupils may choose, and have pupils tell what preparation ought to be made for each.
3. Undertake to enroll as tithers all members of the class who have not already been enrolled.

Club Activities

1. Check up club members on nature hobbies, giving credit to those who have attained skill in some form of nature study.
2. Plan graduation exercises for the members of the Intermediate clubs about to be promoted to the Senior Department.
3. Plan a reception for new club members who come in from the Junior Department.

CHAPTER XXI

PRESSING ON TOWARD THE GOAL

WEEK DAY SESSION

THE GOAL OF CHRISTLIKE CHARACTER

Col. 3:5-17; I John 3:1-3; Phil. 3:1-16; I Peter 4:1-5; 5:1

A twofold goal is set before the Christian. According to the teaching of the New Testament, the Christian is to strive after Christlike character for himself. He is to seek to become like his Master. The Christian is likewise to labor and pray for the establishment of God's Kingdom in the world. These two objectives are really one goal, since in becoming like his Master, the Christian builds the Kingdom of God in his own soul and is fitted to help to build it in the world. In this lesson we are to consider the first phase of the Christian's goal, the attainment of a heart and mind like unto the heart and mind of Jesus.

New Testament Writers Who Sought to Become Like Jesus

Practically all the writers of the New Testament saw in the life and character of Jesus a perfect ideal for human life. They tell of their struggles onward and upward toward that goal. As we read their writings, we can see that they have become like their Master to a marked degree, and yet most of them have seen so clearly the perfections of Christ's character that their own attainments seem to them to be small indeed. Paul and the others feel that they have not yet laid hold of the possibilities for soul development provided by Jesus.

John the Disciple Longs to Be Like Jesus. I John 3:1-3. As we read the wonderful letters of John and the equally wonderful life of Jesus which he wrote, we can see how much John had become like his Master. It was because he had been with Jesus, not merely for some

three and a half years during the ministry of Jesus, but for sixty years or more in his own long service to the Church, that John had become like his Master. He could write a wonderful Life of Jesus, which we call the Gospel According to John, because he had become like his great Teacher and could understand him, better perhaps than any other person ever understood him.

In his tender love for little children, in his unselfish devotion to his friends, in his disregard for the wealth and pleasures of the world, John gives evidences that he had become like Jesus. And yet John saw the perfections of Jesus so clearly that he did not feel as if he were very much like his Master. He wrote to his friends saying: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if it shall be manifested, we shall be like him; for we shall see him even as he is." I John 3:2 and Margin.

Peter Urges Christians to Have the Mind of Christ. I Peter 4:1-5; 5:1. Peter wrote his First Epistle to Christians who were undergoing persecutions. He holds before his fellow Christians the perfect example of Jesus. He tells them that Christ suffered for them and left them an example, and that they should follow in the steps of Jesus. Peter could never forget the events which marked the closing days of the life of Jesus. As he wrote to these persecuted Christians there rose before his mind the suffering Saviour, reviled and buffeted and crucified, and he penned the words: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." I Peter 2:22-24. Peter urged his fellow Christians to have the mind of Christ and to be like him under persecution.

Peter made special mention of the elders among the Christians to whom he wrote, modestly calling himself a "fellow-elder" with the church officers whom he addressed. He tells them that he was a witness of the sufferings of Christ and that he is also "a partaker of the glory that shall be revealed." It would seem that Peter,

like his fellow disciple John, was looking forward to the time when he should be wondrously like his Saviour and Lord, for this is probably the glory of which he spoke.

Paul Pushes on Toward the Goal. Phil. 3:1-16. In these lessons we have noted heretofore Paul's sublime declaration of his life goal and his earnest striving to attain it. His words are so full of meaning, however, that we may well examine them again. Paul was humble when he thought of the perfect character of Jesus. He felt as though he had not yet laid hold, had not even made a beginning in his progress toward Christlike character. He was determined, however, to press on toward the "high calling of God in Christ Jesus." He made the attainment of fellowship with Christ and the attainment of Christlike character the great aim of his life. He could say, "But one thing I do."

Paul realized that to become like Jesus was the duty of every Christian, for he urged all Christians who would become full-grown followers of Jesus to be "thus minded." He did not hesitate to urge the Philippian Christians to imitate him in this earnest quest after Christlike character. When we consider the marvelous changes which transformed Saul the persecutor into Paul the missionary, we can see the fruits of that earnest striving and singleness of purpose which Paul describes in this passage of his letter.

How We May Attain Christlike Character

Much of the teaching of Jesus had to do with the setting up of worthy ideals of character and the means of attaining these ideals. At the very beginning of his ministry he preached the Sermon on the Mount which described the ideal citizen of God's Kingdom. At the very end of his life when he talked with his disciples in the upper room in Jerusalem he told them how to attain the ideals which he had taught them. He gave them a simple illustration of how this great end could be secured. He told them that he was the true Vine and that they were the branches, that they must abide in him if their lives were to become fruitful. Christlike character is a fruit of the Christian life. It comes through abiding in

Christ, that is, in loving him, obeying his commandments, having fellowship with him.

Paul saw clearly what the goal of every Christian should be and he also saw how this goal could be obtained. Much that he wrote had to do with this subject. In his letter to the Christians at Colossæ, he mentioned some of the things Christians must do with God's help if they are to become like Jesus.

Things in Our Lives Which Must Be Put to Death if We Are to Become Like Jesus. Col. 3:5-7. John said that everyone who had hopes of becoming like Jesus would seek to purify himself even as Jesus is pure. Paul expressed the same idea by saying that there are certain things in our lives which must be put to death if we are to become true followers of Christ. We must put to death unclean thinking and unclean speaking. We must kill evil desires and the spirit of covetousness. Some sins are just a wrong use of something which is good in itself. It is right to be angry at certain things and in a certain way, but when we become angry at the wrong time and in the wrong way it is a sin. There are other sins, however, of which this is not true. Low and filthy thoughts and speech of a like kind cannot be good under any possible condition. It would seem that Paul had this truth in mind when he said that if the Colossians wished to become like Jesus, there were certain things in their lives which would have to be put to death.

Putting Off the Old Personality and Putting On a New Personality Which Is Being Gradually Transformed Into the Likeness of Jesus. Col. 3:8-11. Paul describes the process of spiritual development through which the Christian passes by calling it a putting off of the old man and a putting on of the new man which is being renewed after the image of Christ. The process could hardly be described in a better way. Every true follower of Jesus is constantly putting away his former and imperfect self. Every true follower of Jesus is constantly putting on a new self which is more like the Master than the old self was.

This process had been going on in Paul's life for a long time when he wrote about it to the followers of Jesus in Colossæ. It had been going on for a long time in the

life of John the disciple when he wrote his Epistles. It ought to be going on continually in every life, for growth is the law of God. Every pupil who studies these lessons ought to be to-day a different person from the person he was a year ago. He ought to be, or she ought to be, a person more like Jesus than was the case a year ago.

Putting On Christlike Qualities of Character. Col. 3:12-17. Paul mentions a list of qualities which the Christian ought to be constantly putting on. The first thing he mentions is "a heart of compassion." The Christian should be compassionate, should be stirred with pity at the sight of human suffering and human poverty. Compassion was an emotion often manifested by Jesus. When Jesus saw a poor leper kneeling before him and lifting up wasted hands, he was moved with compassion. When Jesus saw the multitudes, tired by their long journey with him and lying in scattered groups on the hillside, he was moved with compassion. So in putting on a "heart of compassion" we are becoming like Jesus.

Paul next mentions kindness which was a leading characteristic of Jesus. In developing habits of kindness to people and to animals we are becoming like Jesus. Paul likewise mentions lowliness, meekness, and long-suffering. These also were qualities which Jesus possessed in a perfect form. He said of himself, "I am meek and lowly in heart," and his actions were in harmony with his words. His long-suffering patience was manifest in every stage of his life. He labored patiently for eighteen years at Nazareth after he had caught sight of his great mission. He was wonderfully patient with his disciples. Paul mentions forbearance and forgiveness. When he was being crucified Jesus prayed saying, "Father, forgive them; for they know not what they do." In cultivating a self-controlled and forgiving spirit we are becoming like our Master.

Paul often reaches a climax in his great passages and he does so in this. He says, "And above all these things put on love, which is the bond of perfectness." It was the love of Jesus which made him so great and so perfect, and as we become like him in our love for God and our love for humanity we become like him in all our attributes of character. John and Paul believed exactly alike in this

matter, for John said to the Christians of his day, "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God."

SUPPLEMENTAL LESSON MATERIALS

1. Unselfish service a means for attaining Christlike character. Phil. 2:1-8.
2. Bible study as a means of attaining an acquaintance with Jesus and likeness to him. Luke 24:44-49; John 5:39.
3. Prayer as a means of attaining Christlike character. Rom. 8:26-30.

SUNDAY SESSION

THE KINGDOM OF GOD AS THE GOAL OF THE CHRISTIAN

Isa. 2:1-4; 11:1-9; Jer. 31:31-34; Psalm 72; Matt. 4:8-11; 13:36-43

As the Christian strives to secure Christlike character for himself, so he strives to secure the establishment of God's Kingdom over all the earth and for all mankind. The idea of a universal earthly Kingdom, in which God is known and obeyed by all, is a very ancient idea. The Israelites early came to the belief that Jehovah their God would establish such a Kingdom. Their great prophets caught visions of what this Kingdom of God should be like. It was the hope of every pious Israelite and sustained the nation in the days of the Babylonian captivity and through all the dangers and changes which marked the history of the chosen people.

A Kingdom of Universal Peace. Isa. 2:1-4. The Prophet Isaiah lived during troublous times. The great Assyrian monarchy was marching steadily westward, and nation after nation was going down before it. The kingdom of Judah was poorly prepared to withstand an assault by the Assyrian monarchy. Religion was at a low ebb. Worship was cold and formal. A few Hebrews had got hold of most of the wealth of the land

and most of the people were sunk in poverty, vice, and superstition. Isaiah, however, was a man of faith and he was able to see through the gathering clouds to a glorious day when Jehovah should be known and worshiped sincerely, not only by the Jews, but by all the people the earth.

In imagination the prophet seemed to see the modest hill on which the Temple stood exalted into a vast and high mountain towering over all the mountains of the earth. He saw all nations coming to Mount Zion that they might learn about the one true God. He saw God exalted as the Ruler and Judge over the nations, leading them in ways of service and brotherhood. He declared that as a result of Jehovah's rule over the nations of the earth the people should "beat their swords into plowshares, and their spears into pruning-hooks." He declared that, under the Kingdom of God, nation should never more "lift up sword against nation," neither should "they learn war any more." What an idealist this Hebrew prophet must have been! In a time marked by wars and confusion he kept his faith in God and rejoiced in the firm conviction that God would some day establish a Kingdom of universal and never-ending peace.

A Kingdom of Universal Righteousness. Isa. 11:1-9. The Prophet Isaiah caught glimpses of how the Kingdom of God was to be established on earth. He knew that it was to come through the reign of one whom he called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He saw that this Saviour of the world should be of "the stock of Jesse," that is, that he should be a descendant of King David. He foresaw that this Prince of Peace would be the Friend of the meek and the poor, and that he would establish perfect justice throughout the earth. Isaiah foresaw not only the ideal Kingdom but also the ideal King, who should be girded with faithfulness and righteousness and who should establish a Kingdom in which the earth should "be full of the knowledge of Jehovah, as the waters cover the sea."

Jeremiah Foretells a New Covenant. Jer. 31:31-34. The Prophet Jeremiah also foresaw the Kingdom of God. He said that the days would come when God would make a new covenant with his people. He, too, like

Isaiah, foresaw the day when all should know and obey God. This new agreement between Jehovah and his people was not to consist in laws written on tables of stone. It was to consist in a loving honor and obedience which God's children would render him, because their hearts were pure and their wills obedient to the will of God. The citizens of God's Kingdom, he said, were to be controlled not by the outward constraint of law, but by the inner impulse of love and reverence.

The Israelites Sing of the Coming Kingdom. Psalm 72. This psalm and several others are songs in which the Hebrews sang the praises of God's Kingdom as they believed it would be in the time to come. They sang of the ideal King. He was to be a Defender of the poor. He was to establish justice and righteousness and his Kingdom was to be an everlasting Kingdom of peace and it was to cover all the earth.

Jesus Takes Up the Idea of a Kingdom of God and Lays the Foundations for It

The Hebrews did not always think of the Kingdom of God in the sublime way in which their great prophets thought of it. When Jesus came he found the idea of the Kingdom degraded into a narrow and selfish nationalism. The Jews had come to think that God's Kingdom meant an opportunity for them to throw off the Roman yoke and an opportunity for them to take vengeance on their oppressors. The refusal of Jesus to ally himself with this narrow and selfish idea of the Kingdom was the fundamental cause of his rejection by the Jewish leaders.

Jesus Decides How the Foundations of the Kingdom Must Be Laid. Matt. 4:8-11. We do not know just when Jesus came to understand that he was the Messiah, the Prince of Peace, of whom the prophets had spoken. Probably he knew it as early as his twelfth year when, as a boy in the Temple, he talked with the doctors of the Law and astonished them by his knowledge and his understanding. If so, he must have pondered his great mission for more than eighteen years before he actually began it.

Jesus probably withdrew into the wilderness that he might meditate and pray and make some final decisions as to just how he was to begin his great task of laying the foundations for that Kingdom of which the prophets had dreamed and which had been the joy and hope of so many righteous hearts for so many centuries. The temptations which came to him were certainly suggestions that he should use certain means for setting up the Kingdom of God, means which the perfect conscience of Jesus saw were tainted with evil. Perhaps he there, alone with the wild beasts, foresaw that if he chose the highest course it would mean his rejection by the Jewish leaders and his death as a malefactor. He decided, however, to build on the sure foundation. If what has just been suggested is true, Jesus carried on his ministry with the cross constantly in view.

The Teaching of Jesus Had to Do with the Kingdom of God. Matt. 13:36-43. Jesus launched out on his great task of laying the foundations of the Kingdom of God as soon as he returned from the wilderness. His Sermon on the Mount has been called "The Constitution of the Kingdom." He taught his disciples to pray, saying: "Thy kingdom come. Thy will be done, as in heaven, so on earth." Most of his great parables begin with the phrase, "The Kingdom of heaven is like unto." He taught his disciples to work for a Kingdom such as the prophets had foreseen. He refused to be crowned as a temporal king, because such an act would have defeated the sublime plans which he had adopted for the bringing in of the true and everlasting Kingdom.

The Church Takes Up the Great Task Under the Leadership of Jesus. Jesus committed to his followers the carrying on of the great task which he had begun. He told them to go to all nations and to tell there the gospel story. In the later books of the New Testament we find the followers of Jesus carrying out the Master's commandments. We see them pushing out into Samaria, then down to the sea coast at Joppa. Then they carried the gospel to Damascus and Antioch. Paul and his companions received commandment to launch out upon the Mediterranean. They carried the message of the Kingdom to Cyprus and Asia Minor and finally to Europe.

The Great Task of the Church

The Christian Church has not always realized that its great task is to help establish the Kingdom of God on earth. Sometimes the Church has grown selfish, has forgotten its great mission and sought power and honor for itself instead of acting as the agency of God for building a Kingdom of righteousness and peace. Sometimes the Church has seemed to be in a state of despair as to this present world and has confined its labors largely to an effort to fit people for a world which lies beyond.

In recent years, however, the Church is reawakening to its great task as the agency for bringing in the Kingdom of God "on earth." A brief statement as to what the Church can do in this the most sublime task ever committed to men may not be out of place here.

World-Wide Evangelism. The most important thing that can be done for the coming of the Kingdom of God consists in winning people one by one for the Christian life. This fundamental task is committed to Christians individually and to the Church. There can be no universal Kingdom apart from universal brotherhood and there can be no universal brotherhood without godliness.

Foreign Mission Enterprises. A vast portion of the world still lies in pagan darkness. Millions have never so much as heard of the name of Jesus. The Head of the Church is still saying to his followers: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations." The foreign-mission enterprise is complex. It comprises evangelism, or the direct gospel appeal; it comprises medical missions, education, and industrial development.

Home Mission Enterprises. Every Christian nation has vast problems within its own boundaries, problems which must be solved before God's Kingdom can come to earth. In our own country we have the great problems which arise from the crowding together of millions of people into our great cities. We have in our southern states millions of people who have been crowded back into the mountains and neglected in the forward march of civilization. These people are of the best American stock and, when brought into contact with education and

religion, they give to us some of the greatest men of the nation. We have millions of colored people, only a few generations removed from slavery, and they need the help of Christians in their struggle upward toward a higher life. We have millions of foreign-speaking people who have come to our shores seeking larger opportunities for themselves and their children. We have hundreds of thousands of American Indians who are just beginning to learn about the Christian religion and just entering a new life for the race. We have tens of thousands of wandering laborers who drift from the wheat fields of the Dakotas to the lumber camps of Washington and Oregon and who sometimes carry their poverty-stricken families with them. These are some of the home mission tasks which await our efforts, some of the problems which the boys and girls of our churches will some day help to solve in such a way as to bring God's Kingdom nearer than it has ever been before.

Christianizing the Social Order. There are many things in the business world which must be changed before the Kingdom of God can come. Child labor in dingy cotton mills and in dusty coal breakers must cease. The twelve-hour day and the seven-day week must give place to a more humane system of labor. The wealth of the world must be more justly distributed. A living wage must be assured to every honest worker and he must be made sure of his job so long as he works faithfully and honestly. City slums must be destroyed and the blessed air and sunshine which God has provided so lavishly must be secured for every home and every child. Industry must be Christianized.

A different spirit must be infused into the industry of the world. Men must be taught to labor not for profits but for the service of humanity. The spirit of Christian love must replace the selfish motives which have so long ruled the business affairs of the world and man must cease his inhumanity to his fellow man. What has been said seems to be a foolish dream of an imaginary Utopia to many a man who has been hardened and blinded by years of business competition, but the youths of the land who are real idealists respond to it and they will some day make the dream come true.

"O beautiful for patriot dream that sees beyond the years
Thine alabaster cities gleam, undimmed by human tears!
America! America! God shed His grace on thee
And crown thy good with brotherhood from sea to shining sea!"

The Lesson Prayer

Our Father in heaven, we thank thee for the promise of an everlasting Kingdom of justice and righteousness. We thank thee for the Church which thou hast organized for the bringing in of such a Kingdom. We pray that thy Church may be true to her great task. Teach us to be here and now faithful citizens of that Kingdom and earnest workers for its full establishment on earth. We ask in Jesus' name. Amen.

Supplemental Lesson Materials

1. The task of Christianizing international relationships. Isa. 42:1-4.
2. Micah's picture of the Kingdom. Micah 4:1-4.

EXPRESSIONAL SESSION

WORKING FOR A BETTER WORLD

John 12:44-50

The Scripture lesson is a part of what was probably the last public address of Jesus. He spoke to his disciples after this time, but he seems to have had no lengthy conversation with a mixed audience after uttering the words recorded in this passage. He told the scribes and Pharisees that he had come to the earth, not to condemn it but to save it. It was a dark hour for Jesus when he spoke these words, but his faith was unshaken. The Jewish leaders were about to seize him and put him to death. The disciples would soon be scattered. Yet Jesus believed that he had come to save the world and that he would succeed in this sublime undertaking.

The centuries which have come and gone since Jesus uttered these words have proved that the faith of Jesus rested on firm foundations. He has been saving the world ever since the day when he spoke these words. The religion which he taught is a saving force in the life of the individual and in society. The task of saving the world is still an unfinished task, it is true; but we believe that it will be completed. Jesus will yet establish that Kingdom of God of which the prophets spoke. He will some day set justice in the earth. Jesus told his disciples that it was not for them to know just when this completion of the task was to take place. He told them what to do to help to bring it to pass. We as disciples of Jesus have a part in this great task of building a better world.

Some Truths from the Lessons We Have Been Studying

1. In order to become efficient helpers of Jesus in his task of establishing God's Kingdom on earth, we need to become like our Master.
2. The Kingdom of God begins in the lives of Christians, but the presence of many living Christians in the world will bring about great changes and changes of many kinds.
3. The teachings, the life, and the death of Jesus are forces which will bring about the coming of God's Kingdom. He said that if he were lifted up, he would draw all men unto him.

Review Questions

1. Show that many New Testament writers sought to become like Jesus.
2. What must a person do to attain Christlike character?
3. What did the prophets teach about the Kingdom of God?
4. What did Jesus teach about the Kingdom of God?
5. What tasks must be undertaken in order to bring in the Kingdom of God?

Bible Verses

Matt. 5:3; 7:21; Luke 12:32; 22:28, 29; John 18:36; Acts 1:6-8; Heb. 12:28; Rev. 12:10; Dan. 4:3; Ps. 84:5, 6.

Study Topics

1. Working for a warless world. (Look up League of Nations, International Court, Hague Tribunal, and other movements looking toward international peace.)
2. Strikes and labor disturbances. (What effect it would have if employers and employees were guided by the Christian ideals of service.)
3. What each Christian can do to create a better world.
4. The home-mission enterprises of our denomination. (Get information from Board.)
5. The foreign-mission enterprises of our denomination.

Projects

1. Appoint a committee to coöperate with the teacher of the class in the preparation of examination questions for those who are completing the work of the Intermediate Department.
2. Prepare a box of clothing and useful articles to be sent to some home-mission pastor and his family.
3. Find out about the Indian schools supported by the women of the denomination, and undertake to secure an offering for some school.

Club Activities

1. Have reports from club members as to their success in the pursuit of nature hobbies. (Handbook, pp. 192-209.)
2. Make a collection of the leaves of deciduous trees and the cones of evergreen trees and decorate the clubrooms with them.
3. Call for donations of pet stock to be given to the poor children of the city or community.

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